

THE  
*H O P E O F*  
*the Faithfull.*

Declaring Briefely and  
clearly the Resurrection of  
OVR LORD IESVS CHRIST  
past, and of oure true essentiall bo-  
dies to come: and plainly confu-  
ting the cheefe Errors, that  
hath sprong therof, out  
the Scripture and  
Doctors.

VVith an euident probacion, that  
there is an eternall life of the  
Faithfull, and an euerla-  
lasting damnation  
of the Vnfaith-  
full.

Newly Imprinted and  
Corrected. 1574.







*To the Christian*  
READER, GRACE  
and peace.

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VERYE MAN  
must needes con-  
fesse, that this is  
nowve a lamenta-  
ble time. In the  
vvhich thevworld  
is not onli vnqui-  
eted vvith vvars,  
dearthe, sicknesse  
and such like but  
also standeth euer  
more and more in

greater pearill, thorovve vices euey vvhere  
bearing the syving. So that it is to be fea-  
red if vve banishe them not the sooner, vve  
and our posteritye shall yet come into farre  
greater sorovv, then vve are already vvrap-  
ped in. For if one should barely, and vvith-  
out all rhetorical amplifications, but reherse

A.ij.

only

## THE PREFACE.

only the great pompe, vainglory, riot, fornication, open idolatry, periury. &c. of mighty men and rulers, vvhich vvaſt the vworld miſerably, the ſpace euen of many dayes vvould ſcaſe be any thing ſufficient therunto. And vvhat heapes of vvicke. Ineſſe priuate perſons do adde vnto the ſame, all vvife men cā ponder by themſelues. For if vve goe into our ovvne boſomes, vve finde that vve altogether vvill vvholly faſhion and frame oure liues after the vworld: ſeeking vaine pompe and priuate commodity for our ovvne luſte, vvith ſure ſhame and publike diſcommodity to others loſſe.

VVhich all are vndoubted tokens, that the lavve and loue of God is litle eſtemed among vs. VVhich vvith greeuous threatēes forbid leth the foreſaid and other vices. by ſtraight commaundement forſing, and ſure revvards alluring vs to the contrary dealing. Neither may vve thinke, but that ſuche vices daily vvill encrease till the time they ouervvhelme vs, excepte the contempte of Gods lawe ſet apart, being the only ſufficient vvellſpring of all vvickednes, for vvhich the vvraſh of God is inkindled, and his bitter curſes fall vppon vs the ſame vvorde be had in greater price and reuerēce. For vvhy, vvhat godlineſſe can be hoped for of them, vvhich

## THE PREFACE.

which hold nothing of God, the only fountaine of goodnesse, and laugh his vvorde to scorne, of vvhom vve can knowve nothing, but that is there shevved vs: saue that small knowvledge, that is of beholding of the creatures. vvwhich neuerthelesse declareth rather that there is a God, then vvhat he is, & how he vvill be pleased. And though al the scripture serue vs to enioy Gods blessings, yet as in a compound medicine, all the simples being holisom, some one may lesse be spard the other. so the article of resurrection, clear and ofte inculcated in Scripture, is mozte auaileable, so that it vnknowvne, all vices svvarm and rotte in vs. For vve, not considering our end, vvherein saluation & life standeth, or paines prepared for the accursed, vvill but staine our selues in voluptuousnes. For vvho knowveth but the fleshe in this life, vvhy shold he not thinke, as good take it as leaue it, and best to make the mozte of that vvwhich at last ceasseth. In this case the Ethnikes being saide: liue merely vvhi'e ye be in the vvorld: and eat vve and drink vve lustely, to morovve vve shall die, vvwhich all the Epicures protest openly, and the Italian atheroi in life practise, and no vvorse man, then a Pope, in oure dayes hath geuen the like definitiue sentence, among his Courte

A.iiij. deuines,

## THE PREFACE.

deuines, of the soules immortality: the story is knowven. Contrariwise, the learned in Goddes vvorde, knowving that this life is a death from sinne, and a vvaye to the life to come, vvhich Christ vvith his crosse hath opened vnto them, for desire thereof runne forth in the race of godlinesse: assured of the revvard, sith Ckrift, therfore bidding deathe battaile, that vve mought liue, hath broken her bondes and risen againe. For goodes are not the possessors, as the Philosopher saith, and Christe alludeth in the parable of the two strong men, but the more valiant más. VVherfore, gentle reader, I hauing this litle but absolute vvorke of Chriestes and our resurrection, and that there is an eternall life and damnation, vvherin the deuill hath fore assaulted the church, by men, this only excepted, of greate authoritye and learning: thought it my duety, to put it in Printe, not keeping that priuate, vvhich might doe suche good common. The matter is plain in scripture: yet learne vve better things called in question, and forced to vs by reson. VVherfore not to stirre vp Gods grace in vs by imbrasing suche treatises, vvhere to tempt God, and extincite the spirite.

For the scholer learneth of his schole fellow, that he perceiued not by his more learned

## THE PREFACE.

ned master, and vnderstandeth him euer after the better : and so men forder one another in scripture. VVhich as I meane in printing, if thou desire in reading, the Lorde no nay shall graunt our request : vvhich geueth blessings plentuously to all suche, as aske it constantly. To vvhom geue honor & thanks from heart, for the good that thou repest in his creatures.

PARE VVEL.

*The firste parte of*

THIS BOKE, INTITLED

THE HOPE OF THE FAITHFUL,

vvhich entreateth of the Re.

surrection and Ascension of

Christe, vvith the frute

and commoditie

therof.

*The Contents of this boke,  
and the Authors purpose.*

THE FIRST CHAPTER.

Considering that, by the E.  
uangelists, and by all the A.  
A.iiii. postles,



possles, ther is nothing wrytten  
more diligently, then touching  
the resurrection of our lord Je-  
sus Christ: my purpose is, some  
what more largely to talk of the  
same, and of the glorious ascen-  
sion of his body into heauen: I-  
tem of the resurrection and ascē-  
sion of oure owne bodie: of the  
damnation of vnbeleuers, of the  
hope and eternall life of y blef-  
sed. And this I mind to do, only  
vnto the honor, laude & praise of  
our Lord Iesus Christ: that the  
mystery of the holy gospell may  
be set forth & opened to the com-  
moditye & edifyng of the faith-  
ful, and that of euery man it mai  
be plainly vnderstanded, how:  
great

greate things are prepared and  
 geuen vs of Christ. This mater  
 also doth specially belong to the  
 declaration of the holy Gospel,  
 forasmuch as the best frute of y<sup>e</sup>  
 gospel is contained and taughte  
 therin. Therfore if I wypte ou-  
 ght heerein more largely, I doe  
 nothing that concerneth not my  
 purpose. Yet I intende also to  
 kepe a measure, & not to open e-  
 ueri thing, that hereof might be  
 wyptten, but only that which is  
 cheefest, & most necessary of all.

CHAP. 2. That the Lord verely arose  
 vwith his body.

**T**hat our lord Iesus Christ,  
 with his owne very true bo-  
 dy, did verely arise from y<sup>e</sup> dead,  
 A. b. it

Math. 12.

THE HOPE OF  
it shalbe expediēt afore al thigs  
to testify & proue. Therefore let  
the first witnes, euen our Lorde  
Iesus Christ hīselfe, come forth  
now and beare vs recorde out of  
the Prophetz, concerning hys  
true resurrectiō. Like as Jonas  
(sayth he) was threē dayes and  
threē nights in the whales bel-  
ly, so shal the son of man be threē  
dayes & threē nights in the hart  
of the earth. Nowe did not the  
fish cast by to the dry land ani-  
ther for Jonas, but euen y<sup>e</sup> same  
Jonas hīselfe, whome he had  
swallowed. Therefore the verye  
same true bodi of the Lord also,  
that was buried, arose againe.  
Which thing the holpe Apostle  
Paule

THE FAITHFUL.

Paul minding perfectly to expreſs, ſaid: firſt of all I deliuered 1. Cor. 15.  
vnto you (or taughte you) that  
which I receiued: how y<sup>e</sup> Chriſt  
died for our finnes, agreeing to y<sup>e</sup>  
ſcriptures: and y<sup>e</sup> he was buried,  
and that he roſe againe the third  
day, according to the ſcriptures.

Lo, what can be ſpoken more  
euidēt and plain: He that died  
for our finnes, and was buried,  
euen he himſelfe the very ſame  
roſe alſo againe. Of this now it  
ſoloweth, that the very true ſub-  
ſtancial body of our lord did riſe  
againe: for euen the ſame died &  
was buried. But to the entent y<sup>e</sup>  
it mighte the ſoner be beleeued,  
Paul the holy teacher declareth  
firſt

6 THE HOPE OF  
furthermore, þ he speaketh this  
according to the contentes of  
scripture, and that the same was  
taughte in the scriptures afore,  
meaning vndoubtedly the lawe &  
the Prophets.

Neuerthelesse, we will now  
bring forth the true and euident  
testimonies of the Angels, who  
in Marke, Luke and Mathew,  
speake vnto the women þ came  
to the sepulchre: We seke Iesus  
of Nazareth, him that was cru-  
cified. Why seeke ye the liuing  
among the dead? He is risen, he  
is not heere. Beholde the place  
wher they had laid him. Remem-  
ber howe he spake vnto you,  
while he was yet in Galile, say-  
ing,

Math. 28.  
Marke. 16.  
Luke. 24.



ing, that the son of man must be deliuered into the hāds of sinfull mē, and be crucified, & the thirde day rise againe. Therefore goe quickly, and tel this to his disciples, y<sup>e</sup> he is risen from y<sup>e</sup> deade. And beholde he shall goe before you into Galilee: ther shal ye se him, as he himselfe tolde you.

These are the wordes of the Angels, which (if al circumstāces be thorowly well cōsidered) do plainly declare, that the very true body of the Lord did verely arise from the dead. The wemē come & seeke the body of y<sup>e</sup> lord, desiring to annoynt it: therefore the question is, touching the body of Chryste. The Angels also speake

speake of þ true body of Christ,  
& make answer, saying: We seke  
Jesus of Nazareth. Wherunto  
they adde distinctly, him þ was  
crucified. Now are we sure that  
his very true body was crucifi-  
ed and died. We (say they) name-  
ly that died, euen Jesus of Na-  
zareth, the same is become alieue  
again. Why seke ye the liuing  
among the dead? The lord died  
of a truth, but deathe must not  
haue dominion ouer him, nether  
musste his body putrify or cor-  
rupt, as other mens bodies doe,  
according as holy David sayde  
before: Afore hand, I sawe God  
alwayes before me: for he is on  
my right hand, that I shuld not  
be

Psalme. 16.

THE FAITHFUL.

be moued. Therfore did mi harte  
reioyse, and my tong was glad.  
Moreouer also my flesh shal rest  
in hope, because thou wilt not  
leauē my soule in Hell, neither  
wilt thou suffer thy holy one to  
see corruption. Thou hast shew-  
ed me y<sup>e</sup> wayes of life, thou shalt  
make me ful of ioy w<sup>th</sup> thy cōte-  
nance: and at thy right hānd, ther  
is pleasure for euermore.

These words extend wholly  
vnto Christ, according as the.ii.  
excellent Apostles, namely Pe- Actes. 2. 13.  
ter in the second, and Paul in y<sup>e</sup>  
13. of the Actes, do declare. Out  
of the Angels wordes also is it  
com into the articles of y<sup>e</sup> crede,  
as we all cōfesse w<sup>th</sup> these wordes:  
be

he rose again from y<sup>e</sup> dead. This word (from the dead) doth truly expresse the death and resurrection after this sense. He died, as other men also doe, according to the law of nature. And euen in same fleshe, which he therefore took vpon him that he might die, he receiued the immortallitye and took it vnto him againe. Therefore say the Angels: he is risen again. But that thing riseth not vpon, which fel not afore: therefore euen the same bodye of Christe that fell in death, is from death risen vpon againe.

Moreouer, they name also the place where he was laide, to expresse perfectly, that y<sup>e</sup> very true bodye

body was risen, saying: beholde  
the place, wher they layed him.  
The mortall body of the Lorde  
hath his certaine place, yea his  
owne place (that the Logicians  
cal, Vbi, that is to say, where) in  
the which he was laide. And as  
he now is become immortal, he  
hath his own place againe. For  
if the bodye that was raised vp,  
were euery where, then had not  
the Angels sayde: Beholde the  
place wher they laid him. Yea,  
they had not bene able to shewe  
any one place, wher he was not  
if the immortal body must be e-  
uery where. But now they shew  
a place, in the which the immor-  
tall body was not, and that with



plaine expresse wordes, saying: he is not heere. Of this now we foloweth, y the body of Chyriste, which is but in one place, did verely rise again. In the gospel of S. Iohn also the sepulchre clothes wherin the Lord was wrapt (as the hed cloth, & that which was about his body) are mencioned as strong testimonies of the body risen vp: which clothes Peter and Iohn did perfectly see. Furthermore, the Angels proue his very true resurrection out of the word of god, and say, remember what he saide vnto you while he was yet in Galilee: the sonne of man muste be deliuered into the handes of sinfull men, &c. Thus the

these wordes will they instructe  
vs, that the sonne of man, a very  
true body, is truly risen againe.  
They say moreouer: go quickly,  
tel the disciples, that he is risen  
from death. Now was the body  
dead, and (as all mens bodies, y<sup>e</sup>  
die) laid in the graue. And euen  
y<sup>e</sup> same body was made immor-  
tall, & rose again from the dead.  
He shall go before you into Ga-  
lilee, yea before you shal he goe,  
in a true bodi that moueth from  
one place to another: there, as in  
a certaine place, shall ye se him.  
Ye shal se him I say: for with a  
visible & palpable body is he ri-  
sen, as ye are told by the Lorde  
himself, who can neither lie nor  
deceiue.

B.ii.

CHAP. 3. Appearings of the body  
raised vp.

Mark. 16.

John. 20.

**H**ereunto extendē the manifold appearings or opē shewings of Christ, mencioned by the Euangelists. In Mark it is wyrtten thus: whan Iesus was risen early the first day after the Sabbothe, he appeared firste to Mary Magdalen. To whom in the gospel of Iohn, he sayth: goe to my brethzen and tel them: I go by to my father and your father, to my God and your God. Now whan she came to the disciples, she tolde thē that she had sene the Lord, & that he had spoken suche things vnto her. In Mathew he meteth the women, and

and sayeth: All haile. Fear not, Math. 28.  
goe and tell my brethren, & they  
go into Galilee, there shall they  
see me. In holy S. Luke is men-  
tion made of two appearings.  
The first when he shewed him-  
selfe to the two that went to E-  
maus, & opened vnto them the Luke. 24.  
true resurrection of hys bodye.  
The second, whā they were gon  
againē from Hierusalem, they  
came to the Disciples, minding  
to shew them, and to geue them  
to vnderstā, what they had sene  
and hard. Then preuented they  
them, and said: the Lord is truly  
risen in deede, and hath appeared  
vnto Simon. Nowe while they  
were talking of suche things as Luke. 24.

B.iii.

mong

mong them selues, Iesus stode in the middes of them, and saide: peace be vnto you. But whan they saue him, they were sore afraid, thinking y they had sene a spirit, or some other vision. The said the lord vnto them: why are ye troubled: And why doe thoughtes arise in your hartes: Behold my hands and my fete.

CHAP. 4. The body of Christ rose again, not a spirite but a true body.

**N**Owe that no man should, thinke it to be another body, which he had not afore his resurrection, he addeth thereto immediatly: It is euē I my self. Handle me, & see: a spirite hath not fleshe & bones, as ye see me haue.



hane. And wyth that shewed he  
them his hands and his fete.

With this euident testimony  
of the Lord, was S. Augustine  
moued, boldly to saye, that they  
ought not to be heard, which de-  
ny the body of the Lord to haue  
risen againe, as it was layed in  
the sepulchre. For if it were not  
so, he wold not haue saide to his  
disciples after the resurrection:  
Handle me and see, for a spirite  
hath not flesh & bones, as ye see  
me haue. Now is it as much as  
to rob God of his honor, if anye  
man wold thinke, that the lord,  
who is the truth it self, had in a-  
ny thing, that he spake, not sayd  
the truthe. &c. Thomas was not  
B.iiii. there

De agone  
Christiano.  
cap. 24.

Iohn.20.

there, when y<sup>e</sup> Lord shew'd him  
selfe aliuē vnto his disciples: but  
whan he came againe, they told  
him with greate ioy, what they  
had sene & heard. Neuerthelesse  
he thoughte it had not bene as  
they spake, and he sayd: except I  
see in his hands the print of the  
nailes, & put my finger into the  
holes of them, and my hand into  
his side, I will not beleue it.  
Therfore after .viii. days, whan  
the disciples were assembled to-  
gether againe, & Thomas with  
them, Iesus commeth in, while  
the doores wer shut, and standeth  
in the middes among them, and  
saith: peace be vnto you. After-  
warde sayde he vnto Thomas:  
reache

reache hither thy finger, and be-  
 holde my handes, put thy hande  
 here also and lay it in my side, &  
 be not faithlesse, but beleuing.  
 Thomas answered and said vn-  
 to him: my Lorde, and my God.  
 For S. Paule also in the firste  
 chapter of the Epistle to y<sup>e</sup> Ro-  
 maines doth out of the resurrec- Rom. i.  
 tion of the Lord, proue the god-  
 head thus: which was borne of  
 the seede of Dauid after y<sup>e</sup> flesh,  
 and evidently declared to be the  
 sonne of god after the spirit that  
 sanctifieth, and by that he rose a-  
 gain from the dead, namely Je-  
 sus Christ our lord. What cā be  
 spoken more plaine, more euident  
 or more certain? For freely did  
 B. b. the

the Lorde sette before their eies  
 his body, which was hāged vpon  
 the crosse, that they might see  
 it & handle it. For the body was  
 pearced with nails, and marked  
 with the printes therof. Dute of  
 this now it foloweth, þ the lord  
 with his true bodeye did verelye  
 rise again, and not a spirit. And  
 further, the Lorde also sheweth  
 himselfe vnto the seuen, whych  
 then were in Galile, fishing at þ  
 sea of Tiberias. The Euāgelist  
 addeth likewise therunto, that it  
 was not expedient for any of the  
 Disciples to aske him who hee  
 was: for they knewe that it was  
 the Lord. In the. 28. chapter of  
 Mathewe, the eleuen Apostles  
 saw

Iohn. 21.

saw the Lorde, and worshipped  
hī, as it is declared afoze. Some  
think, that the same was the ex-  
cellent appearing, y Paul spea-  
keth of, saying: Afterward was  
he sene of moe then siue hundred  
brethren at once: of whom many  
are aliue this day, but some are  
a slepe (or dead.) And in y same  
place dothe the Apostle make  
mention yet of two moe appea-  
rings, saying: after this was he  
sene of Iames, then to al the A-  
postles. And laste of all he was  
sene of me, as of one that was  
borne out of due time.

Math. 28.

I. Cor. 15.

Luke the Euangelist, in the  
beginning of the Actes of the  
Apostles, hath in maner collec-  
ted



Actes. I.

ted all the probations together.  
 The Lorde (sayeth he) shewed  
 himselfe aliue vnto his apostles  
 after his Passyon, and that by  
 manye tokens, appearing vnto  
 them forty dayes, and speaking  
 of the kingdom of God. S. Peter  
 also, instructing Cornelius  
 in the Faith of Christ, said: we  
 are witnesses of all thyngs,  
 which he did in the lande of the  
 Jewes, and at Hierusalem,  
 whō they slue & hanged on tree.  
 Him God raised vp y third day,  
 and shewed him opely, not to all  
 the people, but vnto vs witnes-  
 ses, chosen befoze of god for that  
 intent: which did eat and drinke  
 with him after he rose frō death.

Wp̄th

Actes. 10.

With these plain probations & testimonies (as I suppose it) it is euidently declared, and sufficiently shewed, by our Lord Iesus Christ with his owne very true body, which hanged on the crosse, did vereli rise from the dead. As touching the glorificatiō, I shal speake therof, when I come to the resurrection of the bodies: and there will I shew more, that the glorification dothe nothing minishe the veritye or truthe of the body, read the sixt chapter.

CHAP. 5. The frute of the Resurrection of Christe.

**N**ow I wil declare the occasion, whye I haue in such

suche diligence, and so earnestly  
preased vnto this, y<sup>e</sup> Iesus christ  
w<sup>th</sup> his true body did truly rise a  
gaine. That is, how profitable &  
necessary it is, so to beleue, and  
what frute the true resurrection  
of Christ doth bring & engender  
vnto vs. And albeit that hereof  
as of a plentiful treasure, much  
might be spoken: yet wil I com  
prehend it all in a short summe.  
Thoughe we be cōplete & made  
perfecte thorowe the deathe of  
Christ, while the iust iudgement  
of god is satisfied, the curse tak  
away, & the penalty recompen  
ced and paid: Yet saith Peter,  
we are borne again, thorow the  
resurrectiō of Iesus Christ, vnto

to a liuīg hope. For like a chriſt  
with his reſurrection ouercame  
death, ſo ſtandeth alſo y triumph  
& victory of our faith in y reſur-  
rection of Chriſt. Therfore tho-  
rowe his death is ſinne taken a-  
way, by his reſurrectiō is righ-  
tuousneſſe brought againe. For  
how could he w his death, haue  
deliuered vs frō death, if he him-  
ſelf had of death ben ouercome?  
Or how could he haue obtained  
the victory for vs, if he had bene  
deſtroyed in the battell himſelf?  
Therfore thorow death is death  
diſcomfited, and with the reſur-  
rection is life to vs reſtored.

Hereof commeth it that Paul  
ſayth: if Chriſt be not riſen, then 1. Cor. 15.

is

is your faith in vaine, and ye are yet still in youre sinnes: and they, that be a sleepe in Christe are lost. And to the Romaines Christ (sayth he) was deliuered vp for our sinnes, & rose againe for our iustification.

Rom. 4.

Heereunto serueth it also, y<sup>e</sup> wryteth in the. 10. Chapter. If thou confesse y<sup>e</sup> lord Iesus with thy mouth, and beleuee in thine hart, y<sup>e</sup> God raised him vp from the dead, thou shalt be saued.

Phillip. 3.

In the Philippians he sayth moreouer: I count al things but losse for the excellent knowledge sake of Iesus Christe. Out of all this is there yet another thing concluded, namely: that not onli li-



Is restored vnto vs, but also that  
in the resurrection of the Lord,  
the immortalitie of the soule is  
grounded faste and sure. For so  
sayth the lord himself in the gos-  
pell: I am the resurrection and Iohn. 11.  
the life: he that beleueth on me,  
thoughe he were deade, he shall  
liue: and whosoever liueth and  
beleueth on me, shall neuer die.

Yet another frute also receiue  
we out of the resurrection of the  
lord: namely that we are assured  
& out of doute, cuen as if we had  
receiued wytyng & seale therof,  
þ our owne bodie likewise shal  
rise from death: forasmuch as in  
the true resurrection of the body  
of Christ, oure resurrection hath

1. Cor. 15.

a fast and vnnouenable ground  
 For Paule sayeth : Chriſte roſe  
 from the deade, & is become the  
 firſt frutes of them y ſleepe. For  
 by one mā came death, & by one  
 man came the reſurrection of  
 dead. For as by Adam all die,  
 by Chriſt ſhal all be made aliue  
 but euery one in his own order  
 The firſt is Chriſte, then they  
 are Chriſtes. &c. Now he that  
 y firſt can not be alone: the head  
 alſo ſhal not forſake the members  
 Seing then y Chriſt the head  
 riſen, it muſt needes folow, that  
 we alſo, as members, muſt riſe  
 again. For euen in y ſame place  
 doth Paule conclude: if the dead  
 riſe not again, the is not Chriſt

riſe

risen againe. And finally oute of  
 the wordes of the holpe Apostle  
 Paul we learn, that thorow the  
 ensample of Christe, that was rai- Rom. 6  
Collos. 3.  
 sed vp, we are not onli prouoked  
 to take vpon vs a new life, but þ  
 we also thorowe the power of  
 Christ are renued, þ we mighte  
 leade an innocent and holpe life.  
 And thus haue I breiefely com-  
 prehended and declared the prin-  
 cipall frutes of the resurrection  
 of the Lorde.

CHAP. 6. Of the true Ascension of the  
 Lordes body, that arose a bodye and no  
 Spirite, and of his place vvhether hee  
 vvent to be in.

**M**oreouer, it shal be ex-  
 dient to know, to what  
 place

place the true body of the Lord  
was caried or came: whether  
was laid in the earthe againe, or  
vanished away, or turned into  
nature of the Godhead, or other  
wise chaunged into a sprite. In  
this poynt, we affirm thus: The  
right old Christian faith, the by  
right holy scripture, & the an  
cient Doctrine of the Christian  
church, doth teach, hold, and co  
fes, that Iesus Christ, very god  
and mā, hath not laid away, nor  
mixt together, nor yet put of his  
natures, the godhead & the man  
hode: but y<sup>e</sup> he kepeth stil bothe  
natures in theyr properties un  
blemished, & that he ascended  
to heauen very true God & man.

For so we knowiedge and confesse in the Crede: he ascended vp to heauen. We finde also in the gospell of Marke: so then, when the Lord had spoken vnto them, Marke. 16. he was receiued into heauen, & sitteth on the right hand of god.

Item Ruffinus an olde wyter Ruffinus. (who hath declared the articles of the faith) saith: he ascended into the heauens: not thether where the worde, that is God, was not afore (for he was euer stil in heauen and continued in his father) but thether wher the word, that became man, sate not afore. Yet wil we declare this more plainly out of y<sup>e</sup> gospell of Luke, wher Luke. 24. it is w<sup>r</sup>itten thus: and he led the



out into Bethanie, & lifte vp his  
handes, and blessed them. And  
came to pas, as he blessed them  
he departed from them, and was  
caried vp into heauen.

Nowe if thou ponder euery  
thing heere thorowly, thou must  
needes acknowledge, and being  
ouercome wyth the truthe, thou  
must needes confesse, that the  
ry true body of the lord was not  
layd away, neyther turned into  
the nature of the godhead: but he  
a very true mā, who at one time  
is but in one place, ascended and  
was taken vp into heauen, as  
to one place. He led them out  
saith he. Who? I prai the. Euery  
the Lorde Iesus, whiche vnder  
than

than, by the space of forty daies,  
had in very deede truly shewed  
himselfe vnto his disciples, that  
he was risen from the dead with  
a very true essentiall body. Euen  
he, the very same that had taken  
vnto him a true body, led his dis-  
ciples out vnto Bethanye, & fro  
thence brought he them farther  
vnto Mount Oliuet. And in y<sup>e</sup> same  
place, lifting vp his handes (no  
indoubt, bodely & humain hands)  
with the prints & tokens of  
the woundes, he blessed them,  
and namely his disciples: that is, he  
saluted them, as the maner is of  
those that take their leaue of vs.  
And so departed he from them,  
yet set his body corporally in hea-  
uen,

C.iiii.

uen, as in one place. For afterward it foloweth yet more plainly he departed from them : that is, he was caried into heauen.

For, to be caried, may heare be spoken, only of the body : and in suche sorte departed he from them, that his body was frō the earth taken vp into heauen.

Actes. i.

And though all this be euident and plain in it self, yet by the Euangelist Luke, in the Actes of the Apostles, it is set forth and opened more manifestly. For before all things he testifieth, that the Lord arose in his owne true body : and that by the space of 40 daies, in many tokens & euidences, he plainly proued & declared

THE FAITHFUL.

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his resurrection vnto the Disci-  
ples. And immediatly he addeth  
therevnto, y<sup>e</sup> even the very same  
body was taken vp into heauen.  
For whan he had spoken these  
things (saith he) while they be-  
held him he was takē vp on hie:  
and a cloud receiued him vp out  
of their sight. Lo, the Lord was  
taken vp: yea even in their eye  
sight was he taken vp on hie, so  
y<sup>e</sup> a cloud receiued his very true  
body away frō the sight of their  
eyes. I beseeche you, what can be  
more aptly or more conueniently  
spoken of an essencial body?

It foloweth farther in the E-  
uangelist Luke: and while they  
looked stedfastly vp towards hea-

C.v.

uen

uen as he went (mark that wel)  
 beholde, two men stode by them  
 in white Apparell, which also  
 sayd: ye menne of Galilee, why  
 stand ye gasing vp into heauen?  
 This same Iesus, who is taken  
 vp from you into heauen, shal so  
 come, euen as ye haue seene him  
 go into heauen. Wherefore oure  
 Lord Iesus is departed vp into  
 heauen, with his own true essen-  
 tiall body: yea euen w<sup>th</sup> the same  
 which he raised vp from y<sup>e</sup> dead.  
 For euen w<sup>th</sup> the same very true  
 humaine bodye shal he come a-  
 gain vnto iudgement, accordyng  
 as the Lord himselfe sayd, & the  
 Prophet Zachary, whose words  
 S. Iohn aledgeth: They shal loke

Math. 26.

Zach. 12.

Iohn. 19.



on him, whō they haue pearled.

Thus I truste it is sufficient-  
ly proued and declared, that the  
Lord Iesus, with his own very  
true bodye which he raised from  
death, is gone by into heauen.  
But to the intente that no man  
mistake this worde (heauen) or  
otherwise imagine any thing, &  
is darke or not vnderstād, wher-  
by the simple being in erreure,  
may scale know at the last wher  
heauen is, or where Christ hath  
his dwelling: It shal therfore be  
nedeful, bʒefely to declare, what  
the heauen is: and that the Lord  
in his own true body doth dwell  
in heauen, as in one place. For  
heauē is a certain assured place,  
and

and not only a name & declaration of the estate & being in heaven. Therefore when it is sayde, Christ is gon vp into heaven, it is not so much as only to say, he hath taken vpon him an heavenly estate or being: but also, he dwelleth bodely in heaven, as in one place.

CHAP. 7. The diuers significations of this word, Heaven, as it is vsed in scripture.

**T**his worde (Heauen) in the scripture, is vsed diuers and sondry waies. First for þe whole firmament, which is called the heauenly host, or beutifull apparel of the heauens. Whereof haue thou recorde in the eighte and ninetenth Psalm.

**Psal. 8. 19.**

It is taken also for the ayre  
which is aboue vs, as the Pro-  
phet sayeth: he couereth the hea- Psal. 146.  
uen with clouds, to prepare rain  
for the earth. Hereof cometh it,  
that the foules, which flie in the  
aire, are called foules or birdes  
of heauen, that is to say, birdes  
in the aire. Item, heauen also is  
used for a seat, habitatio or dwel-  
ling, as: the Lord hath prepared  
his seate in heauen, and: ye shall Psal. 103.  
not sweare by Heauen, for it is Math. 5.  
Gods seat. And though God be  
infinite, & can not be compassed  
about in any place (as the moste  
wise Salomon saide: The hea- 3. Reg. 8.  
uens, and the heauens of all hea-  
uens, are not able to containe  
thee.

2. Cor. 5.

thee. And howe should then the  
house doe it, y I haue builded  
Yet the scripture calleth the hea-  
uen y is aboue vs, a dwelling  
God: which dwellig is ordeined  
for all faithfull & vertuous be-  
uers, and is named the heauen.  
This doth Paule witnesse, say-  
ing, we know, that if our earth  
mansion of this dwelling were  
destroyed, we haue a building  
God, an habitation not made  
hands, but eternall in heauen.

Here is now heauen taken for  
the kingdom of God, for y king-  
dome of the father, or ioy & eter-  
nal life, which is peace and re-  
The heauen (I say) is a seat and  
dwelling of the faithfull or ble-  
ssed.

ted beleuers: a determinat place  
also, into the which the lord Je-  
sus was receiued, when he was  
taken vp into the heauen. And  
his dothe the scripture plainly  
declare vnto vs, namely þ̄ aboue  
us ther is a certain determinate  
place prepared for vs.

For Luke saith: he was recei-  
ued vp on hie, and a cloude toke Actes. I.  
him vp away out of their sighte.  
Them, and while thei looked sted-  
fastly vp towards heauen, the  
Angels saide: this same Iesus,  
which is taken away from you  
into heauen, shal so come, euē as  
ye haue sene him go into heauē.  
Who is so ignorāt now, that he  
potteth not where heauen is or  
the



**Phillip.3.**

the clouds, or into which heauen  
the Apostles looked so stedfastly.  
Besides this, the holye Apostle  
Paule sayth also: our conuersation  
is in heauen: from whence we  
looke for the Sauoure, euen the Lord  
Jesus. Lo in heauen, sayth the  
Apostle, is oure dwelling. In  
which heauen, I pray you: look  
in the same whence we looke  
for the sauoure. Now is it euident  
from whence we wait and looke  
for the Lord. Seing þ the Apostle sayth againe  
we, which shall liue and remaine  
shall be caught vp with them  
in the cloudes, to meete the Lord  
in the air, and so shall we euen  
be with the Lord.

He saith also in another place:  
 If ye be risen againe in Christe, Collos. 8.  
 then seeke those things which are  
 above, wher Christ sitteth at the  
 right hand of God. And therfore  
 is the Lord Iesus gone vp into  
 the heauen that is aboue vs, and  
 namely into y<sup>e</sup> sure certai<sup>n</sup> place,  
 which is prepared for y<sup>e</sup> blessed.  
 And in the same heauen, as in  
 a sure certain place, doth Christ  
 now dwel bodely.

Of this opinion also was holy  
 Augustine, as in dede it is righte  
 agreeable vnto holy scripture.  
 His words are folow in the booke  
 of Dardanum de praesentia Dei.

Holye Fulgentius in the seconde Fulgentius  
 booke that he wrote vnto King

D

Tra

**Crassmundus**, is earnest to bring euery mā vnto this vnderstanding: that the humaine kinde & nature of **Christ**, which now dwelleth in heauen, is circūscribed, & in one place. With him so accordeth vniiformly the holy martyr **Vigilius**, whose testimony I wil now omit, and come againe to the holy scripture.

**Vigilius.**

The Scripture, minding to shewe what is become of the body, that rose againe from death and ascended vp, and where he hath his dwelling, saith simply & plainly: he sitteth at the right hand of **God** the father almighty. Thus nowe is the bodye of **Christ** come to the right hand of

**Christ** sitteth at the right hand of **God**.

**God**

God, there sitteth he. But heere shall it be expedient to declare what the right hande of God is, and what it is to sit at Goddes right hand.

CHAP. 8. VVhat Gods right hand is, and to vvhom it is referred.

**F**irst, the right hande of God is not referred vnto god himself, but vnto men, that are on the right hād. So that first the right hand of God dothe signify the eternal saluation, and the place of those, that be saued. This did holli Augustine teach, whose words I may well alledge, forasmuche as he also doth confirme & proue his opinion by the diuine and holpe Scriptures. In his booke

August. de  
agone Chri  
stiano. cap.  
26.

46

THE HOPE OF

de Agone Christiano, he sayth : we ought not to heare them, that deny the sonne to sitte at the right hand of God. For they say, had god the father also a right or left side, as bodie haue : Neither can we vnderstand that of the father. For with no bodely proportion can God be described or comprehended. As for the right hand of the father, it is nothing els but eternall saluation, which he shal geue to al godly & faithfull beleeuers. In like manner is the left hande rightly taken for the euill & lasting damnation, y shall come vpon the vnbeleuers. So y of God, but of the creatures must be expounded, y is writte



of the right & left hand. For even  
the body of Christ also, which is  
the church, shall come to y<sup>e</sup> right  
hand, that is, into saluation, as  
the Apostle saith to the Ephesi-  
ans: he hath raised vs vp toge- *Ephe. 2.*  
ther w<sup>th</sup> him, & made vs sit toge-  
ther w<sup>th</sup> him among them of hea-  
uen. For though oure bodies as  
yet be not there, our hope neuer-  
thelesse is there already.

The same holy Augustin saith  
also further in the booke *De fide & De fide &*  
*symbolo.* By the right hand (saith *symbolo.*  
he) must be vnderstand the high- *cap. 7.*  
est saluatiō, wher rightuousnes,  
peace & ioy is: like as the goates  
also shalbe set on the lefte hande.  
That is, by reson of they<sup>r</sup> sins &

D.iii.

wic

August. de  
agone Chri  
stiano. cap.  
26.

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ought not to heare them, that de  
ny the some to sitte at the right  
hand of God. For they say, had  
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side, as bodie haue: Neither do  
we vnderstand that of the father.  
For with no bodelye proportion  
can God be described or compre  
hended. As for the right hand of  
the father, it is nothing els but  
eternall saluation, which he shal  
geue to al godly & faithfull be  
lieuers. In like manner is the left  
hande rightly taken for the euer  
lasting damnation, y<sup>e</sup> shall come  
vpon the vnbeleuers. So y<sup>e</sup> name  
of God, but of the creatures  
must be expounded, y<sup>e</sup> is writte

of the right & left hand. For euen  
 the body of Christ also, which is  
 the church, shall come to y<sup>e</sup> right  
 hand, that is, into saluation, as  
 the Apostle saith to the Ephesi-  
 ans: he hath raised vs vp toge-  
 ther w<sup>th</sup> him, & made vs sit toge-  
 ther w<sup>th</sup> him among them of hea-  
 uen. For though oure bodies as  
 yet be not there, our hope neuer-  
 thelesse is there already. Ephe.2.

The same holy Augustin saith  
 also further in the booke De fide & De fide &  
 symbolo. By the right hand (saith symbolo.  
 he) must be vnderstand the high- cap.7.  
 est saluatiō, wher rightuousnes,  
 peace & ioy is: like as the gores  
 also shalbe set on the lefte hande.  
 That is, by reson of they<sup>r</sup> sins &

THE HOPE OF  
wickednesse, they shal come into  
great calamity, trouble & misery.  
All these are the wordes of holy  
Augustine.

CHAP. 9. VVhat it is to sit at the right  
hand of God, howe Christ sitteth there  
and vvhat he dothe.

**A**ND thus now, to sit at the  
right hand of God, is euen  
as much, as to be in rest: that  
to say, al wretchednesse & misery  
set aside, to liue in a godly life,  
to be partaker of eternall ioy.  
Now that this word (to sitte)  
vsed in Scripture for rest, the  
places declare. In the .4. booke  
Moyses it is wyrtten thus: *Thou  
your brethren go to war, & we  
ye sit here.* And in Micah: *ye sit here.*

Num 32.

Mich. 4.

every one shal sit vnder his vine and  
figtree. &c. And no such places  
ther be. Wherefore now, whā the  
scripture saith, that the lord Je-  
sus sitteth at the right hād of his  
father, it vnderstādeth it chesely  
of his humaine nature: which he  
he toke vpon him, that the same  
being discharged and free from  
all trauaile and misery of man, is  
now all in ioy, & partaker of the  
kingdō everlasting. Thus saith  
also Rufinus in his exposition of  
the Crede: to sit at the right hand  
of the father, is cōuenient for the  
manhead receiued, which is re-  
ceiued thorow a mystery. For to  
ascribe that to the diuine nature,  
it is vnseemely, as though it had

Rufinus.



a seate in heauen: but of the  
maine nature it is properly  
derstand and spoken.

Actes. 2. 3.

And the like yet did holy s.  
ter teach afoze Rufinus time,  
it is to see in the Actes.

But now might one ask what  
doth the son at the right hand  
the father: Must he alway sit  
there, & be as much as made fast  
and bound vnto it: Answer.

The Lord Iesus, after his  
maine nature that he tooke vpon  
him, & which he put not fro him  
in heauen, hath now eternall  
with his elect: he as the head  
his members ruling & reigning  
with all faithfull beleeuers for  
uermore. Wherof we shal speake  
more

more afterward.

A very superfluous & unprofitable question also is it, whā one will so curiously inquire & know what God doth in heauen.

For God wil only teach vs w his holy worde, y he liueth & ruleth eternally in the glory of his heauenly father. Holy Augustin saithe also in the booke De fide & symbolo: To go about for to seke and inquire, where and howe the body of our Lord is in heauen, it is a poynt of nice people, & bringeth no profit.

Only we ought to beleue, that he is verely in heauen. For truly it standeth not w our weaknes, to comprehend and discern the

D.v.

pri

privity of the heauens: but it be-  
seemeth our faith, to haue the wo-  
rthy & glorious body of the Lord  
in highe and worthy estimation.  
Hetherto Augustine.

CHAP. 10. That Christ sitteth at the right  
hand of God by his humanity, but circumscrib-  
ed in place, and is not euery vwhere.

**N**ow though the heauens  
honor & glory be high  
and may not be expressed: yet the  
place where he dwelleth, is cer-  
taine, & the bodye he is in heauen  
can not be euery where. For the  
right hande of God, in and after  
this first signification thereof, is  
not infinite. Els must al faithfull  
beleuers also, & they that are sa-  
ued, be euery where, seeing the

are with the sonne of God, who  
is taken vp into heauen. For the  
Lord himselfe saith: nowe from Iohn.17.  
henceforth shall I be no more in  
the worlde, but they are in the  
world, & I come vnto thee. Upō  
this he saith: father, they whome  
thou hast geuen vnto me, I will  
that where I am, they also be w  
me, that they may see my glorie  
which thou hast geuen me.

Item, he that doth me seruice  
let him folowe me: and where I Iohn.12.  
am, there shal also my seruants  
be. Seing now that our soules &  
oure bodies also, after the resur=  
rection of the flesh, shalbe in hea=  
uen, as in a place certain: it folo=  
weth that the body of the Lord,  
which

which into heauen is taken by  
hath also a place certaine in hea-  
uen, and by the right hand of God  
in this signification can not be  
uery where.

Ephc.4.

In this vprighte matter, let it  
trouble no man, that is read in  
Paul, how by Christ ascended by  
aboue al the heauens: by meanes  
whereof, a curious body might  
peraduenture conclude: if Christ  
our Lord be taken by aboue the  
heauens, then can there no place  
certain be ascribed vnto him, se-  
ing there is no place aboue or  
out the heauen. Neither ought it  
to offend any man by is wrytten  
how by vnto Christ ther is geue  
name, which is aboue al names.



Or that Paule sayth, howe that  
 no eie hath sene, neither any eare  
 heard, nor is come into the heart  
 of man, what god hath prepared  
 vnto them that loue him.

Phillip. 2.  
 1. Cor. 2.

For the scripture of God shew-  
 eth out, doth witness constantly  
 and sure, that Christ Iesus is ta-  
 ken vp into heauen, & sitteth at y<sup>e</sup>  
 right hand of his father. Wherby  
 it is out of doubt, that the Apostle  
 thought not to set Christ w<sup>o</sup>ute  
 place in heauen: but therefore proponeth  
 it, for the matter is so high & excel-  
 lent wordes, to shew and declare  
 vnto vs, that the body of our lord  
 which afore was despised, and  
 shamefulli defaced, is now in the  
 supreme & highest glorie, & that  
 mea-

Ephc.4

meaneth he, where he saythe,  
 boue all heauens. For who  
 dothe thorowly consider y<sup>e</sup> place  
 of Paule to the Ephesians, findeth  
 y<sup>e</sup> Paul hath set two partes  
 of his oratiō, the one against the  
 other. For first he saith he thought  
 that he ascended, what meant  
 it, but that he also descended first  
 into the lowest parts of y<sup>e</sup> earth.  
 Against this, setteth he now  
 that descended, is euen the same  
 also that ascended vp, euen  
 boue all heauens.

Therefore is here the one set  
 against the other: namely, to  
 descend into the lowest parts of  
 earth, & to ascend aboue all heauens.  
 But who would heere

clue

clude: Christe ascended into the  
lowest partes of the earth: Ergo,  
he had no place vpon earth: For  
euery man vnderstandeth well, y  
Paule with these words minded  
to declare the true comming of  
the Lord vpon earth, & the great  
humility & mekenes of our lord  
Jesus Christe. Therefore, who  
wold thē in the other part of the  
oration conclude: Christ ascēded  
vp aboue all heauens: Ergo he is  
not in heauen, or in anye other  
place: For is there also any one  
place without the heauen: Who  
vnderstandeth not now, y Paule  
here minded to say nothing else  
thā that, which he vttereth more  
plainly to the Philippians: he Phillip. 2  
hath

hathe exalted him on hie: And  
thoughe this highe or heauen  
honor be greater and more glori-  
ous, then any mannes tongue  
or may expresse: yet the heauen  
is and doth remain stil the dwel-  
ling of the faithfull, and therefore  
is it a place certaine.

Wherefore after my plaine and  
simple vnderstanding, whych  
not curious, I beleue constan-  
tly the glorified body of Christe  
ascended vp aboue all heauen  
that is aboue al cōpace, or spher  
& heigth of heauen, & so euen  
heauen, that is in the dwelling  
the faithfull, and ther remained  
and is not (as they say) passed  
on the out side of heauen.

For the truthe witnesseth eu-  
 dently: where I am, ther shall al- Iohn.12.  
 so my seruants be. Nowe shall  
 the seruantes of God be in hea-  
 uen, & not without or aboue the  
 heauē (that is to say) in no place.  
 For Paul, the chosen mā of god,  
 saithe to the Philippians: oure Phillip.3.  
 dwelling is in Heauen, from  
 whence we loke for y<sup>e</sup> sauioz. &c.  
 plainly also & euidently doth the  
 true worde of God declare, y<sup>e</sup> the  
 heauen, into the which Christ as-  
 cended, is a place certain: for the  
 Lord saithe: in my fathers house  
 are many dwellings: if it were  
 not so, I would haue told you. I  
 goe to prepare a place for you. Iohn.14.  
 And if I goe to prepare a place  
 for



for you, I wil come to you again  
& receiue you euen vnto my self  
that where I am, there you may  
be also.

Here in dede could nothing be  
brought forth the more mete & con-  
uenient to oure purpose. For the  
thing y we now treat of, is the  
heauen, which is the dwelling  
native country of the blessed, and  
which here is called a dwelling  
or mansion, or place: yea a dwel-  
ling & place in the house of Go-  
d y father. Who is now any man  
so malapart or arrogāt, as to  
dertake to deny, that heauen is  
place: For thus saith the Lord  
In my Fathers House already  
there are many mansions: the

not only I, but al mine also haue  
a place and dwelling.

If it were not so, then had I  
told you, that I wold goe to pre-  
pare the same for you. But now  
it is not needefull, seeing they be  
prepared already, & wait for you.

Wheras I now go away, and  
must be from you a litle selson, it  
is not that I wold prepare man-  
sions for you, for they are prepa-  
red already: but that I thorowe  
my death may make the way for  
you into Heauen, and open the  
strete to the said dwelling. Now  
to the intent no mā shal say, that  
we haply haue a place in heauen  
as men, but Christ hath not so a  
place: therfore doth the truthe of

god plainly expresse, y<sup>e</sup> the place  
wher christ is, is a place in deede

Iohn. 14.

For he sayeth: I will take you  
vnto me: yea not onely vnto me  
but vnto my self. For immediatly  
vpon y<sup>e</sup> same, doth he yet add  
it more plaine: That wher I am  
there you may be also.

Christ then, as a very true man  
is in Heauen, as in one place  
wherfore it foloweth, that we  
so shall be in Heauen, as in one  
place certaine. This the truth  
sayth: therfore must it needes  
euen so, & can be none otherwise.

The same also doth y<sup>e</sup> human  
kinde and nature require whiche  
God, as Augustine saith, did  
due with immortality, but too

not away the nature and kinde.

The Seleucians, or Hermians The Seleucians error.  
denyed our sauour Christ after  
the fleshe to sit at the right hand  
of the father. But the true faith-  
full beleuers haue euer still con-  
fessed and taught, y the very true  
body or fleshe of our Lord dothe  
sit at the fathers right hand. For  
berely if the bodi and flesh of our  
Lorde haue not his place geuen  
him, or if that be wdrawne from  
him: then is this the plaine mea-  
ning, that our Lorde had no true  
body. For holy Augustine saith,  
and saith right: take all rounne &  
place from the bodies, that they  
haue no place to be in, and then  
are they no where: if they be no

E.iii.

where,

where, then are they nothing at all. As for the place of Paule to the Philippians in the second Chapter, it teacheth nothing at all, that, w<sup>th</sup> the exaltation and ascension of Christe, any thing is withdrawn from the nature humaine, or y<sup>e</sup> we oughte to speake nothing more of it, or y<sup>e</sup> we shuld or mighte ascribe no name and place vnto it: but like as with words goig before (which serueth much to the matter) he thought to expresse the lowest humility of Christ, euen so is it nowe by minde, with very honorable and hie excellent words, to set forth his glory.

Yea he declareth himself in the  
words



words folowing, and faith: in the name of Iesus shall all knees Phil. 2. bow, bothe of things that are in heauen, of things that are on the earth, and things that are vnder the earth.

And thus hath the father exalted the name of Iesu aboue all names, euen in shewing and declaring, that Iesus is the same, whom al they that are in heauē, vpon earth, and vnder the earthe ought by right to know, worship and feare, as Lord of al things & creatures: yea, & that all things shuld confesse, y Iesus is y lord, to the praise of god the Father.

The name of Christ is aboue all names.

For verely we muste needes knowledg that Iesus Christ is

lord, yea lord of all things, king,  
defender & redemer, of like pow-  
er and honor with the Father.  
Which thing extendeth not to  
fathers derogatiō or dishonor, as  
the Arrians folishly thought: but  
to the great glory of the father.

Arriani.

The Lord saith himself in the  
gospel: the father hath committed  
all iudgement vnto the sonne, be-  
cause that all mē shuld honor the  
sonne, euen as they honor the fa-  
ther. He that honoreth not y son,  
the same honoreth not the father  
which hath sent him.

Iohn. 5.

Howeouer there he saith: and  
now glorify thou me, O father,  
with thine own self, with y glory  
which I had with thee, or euer y  
world

Iohn. 17.

world was. From the beginning  
had he y<sup>e</sup> honorable name of god,  
which is glorious and far excel-  
lent aboue all names.

Now thorow the incarnation,  
and by reason of the contemned  
and despised crosse of Christ, the  
godly honor in Christ was thou-  
ghte to be somewhat darkened.  
But that did the father restore &  
bring to glory, in that he raised  
vp his son from death, and tooke  
him vp into heauen. And thus  
gaue he him a name, which is a-  
boue all names: for so he decla-  
reth, y<sup>e</sup> he is Lorde of all things.

Holy Peter also, a felowe hel-  
per of S. Paule, in the seconde  
chapter of the Actes of the Apo-

E. b

Mes,

stles, did in like maner vtter the same. For after he hath opened & declared the true resurrection of our Lorde Iesus Christ from death, & his glorious ascension into heauen, he saith: so therfore, let all the house of Israel knowe for a surety, that God hath made this same Iesus, whom ye haue crucified, Lord & Christ. And to be shorte: Paule by the name of Christ, that is aboue all names, vnderstode the blessed name of God the Lord, which can not be vttered, and is aboue all names.

But seing our Lorde is a true man, like as he is also very God both together, and hath with the glorification not put of the kinde  
and

and nature of man, nether confirmed it thorow the godhead; therefore remaineth he stil a true creature, y<sup>e</sup> is, a very true man, & therefore may he also right wel be named after the same nature, and hath likewise a place certaine.

Finally, as for the words of the Apottle Paule (the eye hath not 1. Cor. 2. sene, and the eare hath not hard, neither haue entred into y<sup>e</sup> heart of man, the things which God hath prepared for thē that loue him) these wordes, I say, muste not be referred to the place of those, that are saued. For they are wyrtten of the vnoutspeakable greatnesse of the ioye, as the whole text of the wordes sufficiently



ently doth declare.

Brefely, forasmuch as it is open  
and manifest vnto vs, þ the Lord  
Jesus Christ after his nature  
he toke vpon him, is a very true  
man in glory: It foloweth, þ the  
true humain body of Christ haue  
his owne place, whereof I haue  
hetherto spoken so much, not  
out cause: namely, to the intent  
godly persones may know, that  
this is a place certain prepared  
for them in heauen: and þ they  
may constantly beleue, þ in hea-  
uen they haue a brother, namely  
þ Lord Jesus Christ. Touching  
the frute of the Ascension of  
lord, I shall more largely speake  
of it after ward.

CHAP. II. An other signification of sitting at the right hand of God, by vvhich maner of sitting Christe is euery vvhere, sitting there in such sorte after his Godheade.

Thus come I againe to the former part, what the righte hand of God signifieth, & is called. It is taken in the scripture for strength, protection, power, and for the incomprehensible honor or glory. And therefore it is wrytten: thy right hand, Lorde, Exod. 15. is become glorious in power, thy right hand hath al to dashed the enemy. Item in the Psalm: Thou hast geuē me the defence of thy saluation, thy right hand also shal hold me vp. Psal. 18. Moreover: The right hand of the lord hath Psal. 118. the

the preheminence, the right hand  
of the Lorde bringeth mightye  
things to passe. After this signi-  
fication of the right hande sound-  
deth the name to sit, to rule, to  
gouverne, to defend, to behaue his  
selfe as a prince or Regent dili-  
gently in his office, & faithfullly  
to execute the same. For in the  
thirde booke of the kings, saith  
David: Salomon shall sit vpon  
my seat, & shall reigne after me.  
And so in the Psalmes he saith  
the Lord said vnto my Lord, sit  
thou at my right hand, til I make  
thine enemies thy foote stooles.  
And Paule saith: Christe must  
raigne, till he hath put all his  
enemies vnder his fete. Item in

3. Reg. 1.

Psal. 110.

1. Cor. 15.

the Prophet Zachary: behold y<sup>e</sup> Zach. 6  
man whose name is y<sup>e</sup> bzaunch,  
and he, that shal spring vp after  
him, shall build vp the temple of  
the Lord, yea euen he shall build  
vp the temple of the lord: he shal  
beare the praise, he shal sit vpon  
the Lords throne, & haue the do-  
mination. A priest shal he be al-  
so vpon his throne. This kinde  
of speche is taken of the vse and  
custome of Kings and Princes,  
which haue their Deputies, to  
whom they frely geue all aucto-  
rity to rule and gouern. Euen so  
is Christ, in whō the father will  
be honored, & thorow his autho-  
rity & power is it his pleasure  
to rule. He is takē vp to y<sup>e</sup> right  
hand

hand of the father, that is to say  
to haue the dominion or gou-  
ernance in heauen & in earth : and  
this commission is geuen by  
faithfully to execute, & to be lord  
and gouernor of all things.

Thus the right hande of God  
is infinite, neither mai it be shew-  
ed in, for Gods mighte & power  
incomprehensible: the kingdome  
of Christ also, whych is euerlast-  
ing, is a kingdō of al worlde  
& so is he of one substāce, of one  
power & honor with the father,  
not bounde to one place, but  
euery where, who in all thinges  
ruleth and worketh : seing he is  
not only a very true man, but  
so the very true God, after



manhode finite, but after his god-  
head infinite, and incomprehen-  
sible, and that in one vndeuided  
person he conteineth very true  
God and man, King and Lorde  
of al things. For S. Peter saith  
Christe is at the right hande of 1. Peter. 3.  
God, gone by into heauen, an-  
gels, mighte and power, being  
subdued vnto him.

Item Paule to the Ephesiāns:  
God the father raised by Christ  
from the dead, and hath set him  
on hys right hande in heauenly  
things aboue all rule, power,  
might and domination, & aboue  
al names that are named, not in  
this worlde only, but also in the  
worlde to come. And hath put all  
things

things vnder his feete, and hath  
made him aboue all things: the  
head of the congregation which  
is his body, & the fulnes of him  
that filleth al in al things. There  
much concerning the right hand  
of god, and concerning heauen  
that is the place certain of dwel-  
ling of the blessed: in the which  
also our lord Iesus with his bo-  
dy hath his mansion and seat.

CHAP. 12. The frute and commodity  
the corporall ascension of Christ, both  
that he doth now for vs, and in that we  
learne by it.

**A**fter this from hence forth  
will I speake of the frute  
and profit of the corporall ascen-  
sion of our Lord Iesus Christ,  
of his seat and place at the right  
hand

had of his father. Afore al thigs  
 we must knowe, that our Lorde  
 ascended vp with his very true  
 body, y<sup>e</sup> he as mediator betwene  
 God & man (being very God &  
 mā himself) & high priest in his  
 owne tēple, might be before his  
 heavenly father, make interces-  
 sion for vs, & wholy take vpon  
 himself our necessities & griefes.  
 For Paul saith to the Hebrewes:  
 Christ is not entred into y<sup>e</sup> holy  
 places that are made w<sup>th</sup> hands, Heb. 9.  
 whych are similitudes of true  
 things: but is entred into the ve-  
 ry heauen, to appear now in the  
 sight of God for vs. Herevnto al  
 so pertain other sentences or te-  
 stimonies of Iohn in his first e- 1. Iohn. 1. 2.  
 pistle.  
 ¶. ii.

Rom. 8.

Iohn. 12.

Mark. 14.

1. Cor. 5.

pistle. Item of Paul to the Romanes, wherein he saith: According to the same, did our Lord ascend by bodily, that he, by his flesh taken by into heauen, might stay & direct vpon the holy ghost all worshipping and Gods seruice of those that are his. For corporal worshipping doth hence forth please him, but such as is done to his spiritual body. He saith in the gospell of Iohn the pore haue you alwaye with you, and when you wil, you may do the good: but me haue ye not alway. Hereunto also serueth saying of Paule: althoughe we haue known Christ after his flesh yet know we him so no more.

Moreover, the Lord with his  
 resurrectiō hath taught vs, that  
 we also shuld lift vp our mindes  
 into heauen, seking no saluation  
 at all vpon earth, seing that hea-  
 uen is our right native country.  
 Therefore oughte we to vse the  
 world, as though we vsed it not, 1. Cor. 7.  
 and to directe all oure care and  
 thoughte vnto heauenly things.  
 For Paule sayth to the Colossi- Colos. 3.  
 ans: set your affectiō on things  
 which are aboue, & not on thigs  
 which are on earth. For ye are  
 deade, and your life is hid wpyth  
 Christ in god. Item to the Phi- Phillip. 3.  
 lippian: our dwelling is in hea-  
 uen, from whence we loke for y  
 sauioz, euē Iesus chryst our lord.

F.iii.

Christ



Christ also with his ascension into heauen, thought to declare vnto vs his power and might wherin consisteth our strength, our power, richesse, triumph against sinne, death, woꝛld, deuill and hell.

For he ascending vp on high led captiuitie captiue, and where he had spoiled the enemies, he gaue gifts vnto his people, and endueth them yet daily w<sup>th</sup> spiritual riches. Therefore sitteth he now on highe, to the intent that with his owne strengthe, which he daily bestoweth vpon vs, he may regenerate vs into a spiritual life, & quicken vs w<sup>th</sup> his holy sp<sup>ir</sup>ite, garnishing his church

Ephes. 4.

that is to say the faithfull, wyth manifold gifts of thanks, defending them against all euill, suppressing the terror of hys enemies, but preserving and saving vs, as those that cruelly do honor and worship him. For he, as having the victorious triumph, is the king, sauoure, and heade of all faithfull beleuers.

Finally, also with his resurrection, he hath prepared vs a place, & made the way, & opened it into heauen. Thus in heauen hath he placed the true mā, that we mighte haue an assured true testimony, that our flesh also shall rise againe, and that the whole perfect man, w<sup>th</sup> body and soule,

F.iiii.

shal

shalbe caried into heauen. For  
 members shalbe like vnto y<sup>e</sup> head.  
 Therfore, as the cloud toke vp  
 very true body of the Lord, y<sup>e</sup>  
 euen the whole perfecte man  
 Christ: so shal all godly persons  
 be taken vp into the air to meete  
 the Lorde, that they may liue  
 Christ their Lorde & head for e  
 uermore. For Paul saith: y<sup>e</sup> dead  
 in Christ shall arise first. Then  
 we, which liue & remain, shall  
 be caught vp with them also in the  
 cloudes, to meete the Lorde in  
 the ayre, and so shall we euer be  
 with the Lord.

i. Thes. 4.

Item to the Hebrewes: by the  
 meanes of the blood of Iesu, we  
 haue free entrance into the holy  
 place

place by the new & living way, Heb. 10.

which he hath prepared for vs  
thorowe the baile, that is to say,  
by his flesh. Unto this meaning  
agreeth very wcl, the godly and  
excellent sentence of the old an-  
cient wyter Tertullian, who in y<sup>e</sup> Tertullian.  
booke of the resurrection of the  
flesh, saith thus: Christ, which is  
called the arbiter and mediator  
betwene God and men, hath, of  
the same that is set and commit-  
ted vnto him of both, reserued al  
so vnto himself, the adding to of  
the fleshe, for an earnest peny of  
the whole summe.

For like as he hath left vs the  
pledge of the spryte, even so con-  
trariwise hath he receiued of vs

F. b.

the

THE HOPE OF  
the earnest peny of the flesh, and  
caried it by with him into hea-  
uen, a true euidence or pledge  
he will bring thether also the  
whole summe, bodaye & soule. &c.  
For this great and highe bene-  
fite, declared vnto vs by hys di-  
uine mercy, without oure deser-  
uing, be laude and praise, honor  
and thanks vnto oure King,  
our victoriorious Triumpher,  
head and Redemer, euen  
our Lord Iesu Christ,  
from hence forth  
now, and for  
euermore.

Amen.







*The second part,*  
 ENTREATING OF  
 our bodies.

CHAP. 13. Of the true Resurrection of  
 oure Fleshe.

**N**Owe commeth it to the  
 poynt, that we must al-  
 so speake of the true raising vp  
 of our bodies, or resurrection of  
 this our flesh: for the same folo-  
 weth out of the resurrection and  
 ascension of oure Lorde Iesus  
 Christ. This worde (to rise vp)  
 as

as Tertullian De Resurrectione  
carnis declareth, extendeth to no  
thing more, thē vnto that which  
was false. For nothing cā arise,  
saue onely it that fell. For when  
a thing was false, and standeth  
vp againe, we say, it is risen, for  
asmuch as this terme, to rise vp,  
hath a relation. S. Paule vseth  
the word Anistemi which signifi-  
eth to erecte, to rise vp, to set vp  
againe, and to stand, Egeromai ex  
hypnou, I rise vp and awake frō  
sleepe. The Hebrewes vse y word  
kum, which signifieth, not onli to  
rise vp, but also to endure to con-  
tinue, and to remaine vp right.

Iosua. 7.

For in the booke of Iosua we  
read: the childre of Israel could

not

not stande before their enemies,  
 that is, they might not endure &  
 continue before them. Further-  
 more in the booke of Genesis: eve-  
 ry thing was destroyed that re- Gene. 7  
 mained (þ is, whatsoeuer there  
 was, and stode vpighte or erec-  
 ted it selfe) vpon the face of the  
 earthe.

Whereof it cometh, that to  
 stande vp, and to rayse vp, is  
 called the immortality, or the e-  
 uerlasting and perpetuall conti-  
 nuance of the soule.

As whan the Lord saith in the  
 gospel of Iohn: I will raise him  
 vp at the last daye. For if by the Iohn. 6  
 last day the houre of every mans  
 death be vnderstand, then dothe  
 the

THE HOPE OF  
the Lord raise vp (that is, he pre-  
serueth) the soule in the state, y  
it dieth not, neither perisheth in  
death: nowe if by the last day, be  
vnderstand domes day, then raise  
seth he vp the body from y earth  
at the laste daye in the generall  
iudgement.

Therfore the words, to stand  
vp & raise vp, signify eyther the  
conseruation of a thing, which  
is, that it be not destroyed and  
pearishe: or else the restoring of  
a thing, that was fallen to hye  
right case and estate againe.

CHAP. 14. Our flesh, or body it self, shall  
rise againe, though it be hard to beleue,  
and vwhat the flesh or body is.

**N**owe will we speake also  
of these termes, fleshe &  
body, or corps. We beleue the  
resurrection of the body or flesh.  
The scripture commonly calleth  
it the resurrection of the dead: to  
declare euidentli, that the resur-  
rection must not be referred to  
the soule, nor to the spirite, but  
directly vnto the body and to the  
fleshe. Cyprianus or Ruffinus  
sayth, that the church towardeg  
the West, did expresse & know-  
ledge the article in the holy A-  
postolical Crede, after this ma-  
ner: I beleue the resurrection of  
the flesh. And so they added ther  
vnto manifestly this term (the)  
to the intent that no man shoulp  
vnder-



vnderstand any other flesh, save  
only the same natural and essen-  
ciall flesh, which we cary about.  
So saithe Augustine also in the  
booke of the Articles of y<sup>e</sup> Crede:  
y<sup>e</sup> same visible, which properly  
is called fleshe, shall without al-  
dout & assuredly rise vp againe.

He thinketh that Paule the  
Apostle minded to poynte vnto  
the fleshe, as with a finger, and  
therefore sayde: this corruptible  
must put on incorruption.

1. Cor. 15.

With the terme (this) poynted  
he as w<sup>th</sup> a finger vnto our fleshe.

Holy Hierome forceth and  
pelleth Iohn, the bishop of Ieru-  
salem, to confesse and know-  
ledge the resurrection, not onely

of the body, but also of the flesh,  
and sayeth: the flesh and the bo-  
dy are two things.

Euery flesh is a body, but eue- **V**What the  
ry body is not fleshe: namely, a bodye or  
mal is a body, but flesh it is not. corpes is  
called of  
the Lati-  
nistes.

For fleshe is properly called a  
substaunce of bloude, synowes,  
bones and vaines set together.

As for a body, though the name  
thereof also be vsed for flesh, and  
most part for a substance y may  
be sene or handled, yet it betoke-  
neth sometime a subtile state, y  
can neither be handled nor sene.

As namely, the aire. But at all  
times it hath bene a hard thing  
for man to beleue, that y bodies  
which are buried & resolved in

It is harde  
to beleue  
the resur-  
rection.

**G**

corrup:

THE HOPE OF  
corruption, shuld wholly, wit-  
out imperfection or blemishe,  
brought againe, and restored.

Therefore the Athenians, wh-  
they heard of the holy Apostles  
the resurrection of the dead, they  
mocked and laughed his doctrine  
to scorne.

If or who wold lightly credit  
that the bodie, which nowe is  
corrupt & returned to earthe,  
otherwise torne and deuoured  
with beastes & foules, yea some  
time bñt and brought to ashes  
or drowned with water, shoulde  
perfectly be brought again, and  
wholly restored? But God, wil-  
ling to make that easy & light  
which is harde vnto vs, hath

the resurrection of our Lord Ie-  
sus Christ set before our eies an  
open, plain, and sure trial, decla-  
ration or euidece of the true vn-  
douted resurrection: wherunto,  
as to an ensample & sure strength  
of the resurrection, we ought to  
haue respect, asmuch and as oft  
as we thinke vpon it, and won-  
der howe our bodies should rise  
again.

Therefore with so many testi-  
monies and arguments haue I  
declared afore, that Christe our  
Lorde with his owne body rose  
truly againe from death. He ca-  
ried vp helias also liuing body  
and soule into heauen, and mani-  
festly raised he vp from the deade,

G.ii.

that

that we concerning the resurrection of the dead, should haue betterly no doubt at all.

Finally, with plain & euident testimonies of y<sup>e</sup> scripture, hath he opened and shewed as I now wil declare: which testimonies and arguments truly do teache, y<sup>e</sup> the flesh of men shal rise again from the dead: that is, that our bodies shal at y<sup>e</sup> last day be truly raised vp vnto iudgement. Holy Job saith thus in the. 19. Chapter: ¶ that my words now were mytten: ¶ that they wer put in a booke: wold God they wer grauen with an iron pē in Lede, or in stone to continue. For I am sure that my redeemer liueth,

The true  
resurrecti-  
on of the  
flesh pro-  
ued.



that he shall stande ouer the dust  
 (or earth) in the later dai: that I  
 shalbe clothed againe wpyth this  
 skin, & see God in my flesh. Wea  
 I my selfe (or for my selfe) shall  
 beholde him, not with other, but  
 with these same eies. Mi reines  
 are consumed within me. Iobs  
 aduersaries complained of him, Antagoni-  
 as though he knewe not God, & stai Iob.  
 as though he set nothig by him.  
 Upon this great slander & blas-  
 phemy, he answereth, and decla-  
 reth his faith, desiring that hys  
 belefe were wpytten in Lede, &  
 in hard stone: that is, he wissheth  
 his faith to be knowne to those  
 that come after, which he also  
 declareth with few words, after

G.iii.

this

this maner: I am of you cōplained vpon & accused, as though I knew not God: now do I know right well in my heart, yea & I beleue, & am certified assuredly, that my redeemer or auenger liueth. Here Job vseth an Hebrew worde called Goel, which some expounde a redeemer: it signifieth a rescuer & an auenger, such one as is a more friend of outes, such as were they, to whome in the law of the Iewes, it appertained to redeme the goods and to rescue them, as we may learn farther out of Ruthe, and of the fourth booke of Moses: and with the aforesaide name Goel, dothe Job set forth and specify y<sup>e</sup> Goel

Ruth. 4.  
Num. 35.

has our Lord Iesus Christ, that he liueth : namely, that he is the true liuing God, the life & resurrection of men, and that he is also the rescuer and auēger, doubtlesse euen the same that is oure very nere frend : namely a very true mā, such one as hath taken our owne flesh & bloud vpon him, suffered death, & with his death hath made vs liuing.

Moreover he saith : at the last shall he stand ouer the dust. For our Lorde Iesus, with his very true body, shall come at the last day to iudge, and then shall he stand ouer the dust. This saying declareth evidently, that he will undertake and doe somewhat

G.iiii.

name:

Gene. 3.

98 THE HOPE OF  
namely, that he shall put to his  
mighty hand, so order and bring  
to passe, that the dust shall come  
to life againe. The dust calleth  
he here our flesh, and that accord-  
ing to the scripture. And with  
this doth he wonderfull well ex-  
presse y<sup>e</sup> truth of our flesh: name-  
ly, that our very owne true flesh  
shall rise againe.

For he will certify vs, y<sup>e</sup> even  
the very same body, which at the  
first was made of dust, and now  
into dust is sowne, & thorow the  
corruption is becom dust againe,  
yea even that same very bodye  
none other, shalbe raised vp.

But to the intent that no man  
shuld draw or referre the dust to  
any

any other thing, thē to the body  
of mā: It foloweth mozeouer in  
holy Job, that after they (name-  
ly the father, the son, & the holy  
gost) haue with my skin (not w  
a straunge, but with mine owne  
skin) clothed the body, euē mine  
owne body, which I nowe haue  
called dust (& therby vnderstan-  
deth he the fleshe, the sinowes &  
the bones) then shall I see God  
in my flesh: that is, fully and per-  
fectly shall I be restored & made  
whole again. For to see God, is  
nothing els but to be partaker  
of eternall ioy & saluation. And  
to se god in, or frō out of, y flesh,  
is to be taken vp corporally in-  
to euerlasting ioy. Besides this,

G. b.

he



he dothe yet more evidently expresse the perfectnesse of the resurrection of the flesh, and saith: Whom I for my selfe shal see (is, to my commodity and saluation) mine eyes shal see him, euē I my selfe shal se him, and none other for me. In þ which words it is principalli to be noted, that he sayth, I shal se him, yea euē I my selfe. Then, mine eyes shall see him. Finally, I and els none other. As he wold say: euē I þ now haue true flesh and bone, & loke nowe vpon you wyth mine eyes, shall in the very same eyes beholde God also. Therefore in the resurrection of the deade, we shal, in the essenciall substance & nature,

nature, be euen the same that we were before deathe: namely we shal haue our members, as hed, eyes, bones, belly, armes, legs, hands, fete, &c. Now wher this distinction is, there must be also circumscription, there must the same haue compace and limits. It followeth yet farther in Iob: my reines (namely my desire & lust) are wasted away and consumed within me: that is, wyth in me, namely in my hart, are ceased all other desires, lustes and pleasures, in comparison of this my hope towards the resurrection: yea in comparison thereof, they al are nothing, neither worthy to be esteemed. For in the only

THE HOPE OF  
ly Resurrection resteth all my  
hope and delite.

Phillip.3.

So sayde Paule also: I haue  
counted all things but losse, and  
do iudge them but dunge, that I  
mighte winne Chzist, to knowe  
him, and the vertue of his resur-  
rection.

And therfore the olde transla-  
tor of the booke of Job hath euill  
interpreted these wordes after  
the sense: this hope is layed  
in my hart.

After all this, dothe holy Job  
adde herebnto, that maketh the  
vnderstanding perfect, and con-  
cludeth his saying, thus: Seeing  
I this knowledge & cōfesse, whiche  
holde ye me for vngodly: Woe

do ye persecute me and bere me  
thus with spiteful wordes of re-  
proche and slander: Yet is the  
roote of the worde found in me.  
And he calleth the roote of the  
worde, the right foundation and  
grounde of godlinesse. As if he  
woulde say: forasmuche as the  
true head article of saluation is  
found in me.

For like as the roote geueth al  
vertue & sap vnto the tre: euen so  
is the matter of the resurrection  
of the dead thowow Christe, the  
cheefest, greatest, and true prin-  
cipal poynt of the worde and af-  
faires of God. Repent therefore  
(sayth Iob) for myath handleth  
or dothe nothing righte, but ra-  
ther

Esay. 26.

ther prouoketh god vnto vengeance. The prophet Esay in his twenty six chapter doth testify the Resurrection after this manner: Thy dead shall liue, euen in my body shall they arise. Stand vp & be glad, ye þ rest (or dwell) in the duste: for the dewe of the herbes is thy dew, & the ground of tyrants shalt thou cast down. Thy dead O god (sayth the prophet) shall liue, nameli the soules of those þ for thy sake are slaine, and that haue worshipped thee. Neuertheles, their bodies shall not preuent my body in the Resurrection: but at the last iudgement, or vpon doomes daye shall they rise againe with my body.

Like



Likewise saith also S. Peter, 1. Peter. 4.  
the soules of suche, as died afore  
time, do liue with god, but with  
the fleshe they shalbe iudged as  
other men. Therfore did the ho-  
ly Prophet Esay beleue & con-  
fesse the general resurrection of  
all bodies at the last day. In the  
which Resurrection, he openly  
knowledgeth, that his own bodi  
also shal rise againe. Afterward  
bringeth he in an Archangell  
blowing the trôpet, and saying:  
stand vp & be glad, ye that rest in  
the dust. To rest in dust, is no-  
thing els but a description of  
mans body. To rest in  
the dust.  
For the soules and  
sprites do not rest or lie in dust:  
but y<sup>e</sup> bodies are buried therein,  
and

& become dust. Therfore me, according to the substance & state therof, wherein they rise againe are called inhabyters and dwellers of dust, or suche as rest in duste.

Then declareth he with a similitude, how our bodies, þ putrefy and corrupt, shal thoroowe the power of God from deathe and corruption be easely raised by a gaine.

The power of god, that chaargeth & commaundeth vs to rise by from death, doth he compare to the dew: which whā it fallett downe, quickeneth and reuiueth the dead herbes. Likewise al dothe the power of God to our

deat

dead bodies, which it quickneth  
and raiseth vp again. Contrary  
to this he setteth another sen-  
tence, saying: the earth of tyrants  
that is, the bodies of tyrantes  
thalt thou raise vp, O God: but  
thou shalt cast them downe, that  
thou shalt ouerthrowe them  
into hell and eternall paine.

Moreouer, touching the true  
resurrection of oure bodyes, the  
vision of the Prophet Ezechiel Eze. 37.  
is so euident and plaine, that it  
is not nedefull to speake oughte  
therof.

And of this haue we many te-  
stimonies and witnesses in the  
prophets, whych mighte heere  
well haue serued: but seing it is

H

not

not necessary, I haue, because of  
shortnesse, omitted them, & now  
will I come to the sentences of  
the new Testament.

**Iohn. 5.**

The Lord saith: Verely, verely  
I say vnto you: the houre shal  
come, and now it is, & the dead  
shal heare the voice of the son of  
God, and they, that heare it, shal  
liue. And immediatly after he  
saith: the houre shal come, in the  
which all they & are in & graues  
shal heare his voyce, and shal  
come forth. Now is it manifest  
& neither the soules nor spirites  
but the bodies are in & graues.  
And if other bodies shoulde rise  
vp for oures, what needed he  
to make mencion of the  
graues.

raues: But to the intēt that he,  
 immediatly in y<sup>e</sup> gospell, mighte  
 declare the euident, plain, & vn-  
 doubted resurrection of oure bo-  
 dies: he forthwith, by his migh-  
 ty and wonderfull power, raised Iohn. 11.  
 Lazarus frō death, who now  
 stynke, and had line .4. dayes  
 in the graue. This maruellous  
 act had the lord himself declared  
 unto Martha with these words:  
 y<sup>e</sup> brother shal rise again. The  
 answered she: I know y<sup>e</sup> he shall  
 rise in the resurrectiō at the last  
 day. Lo how comen, manifest,  
 and knowne vnto euery mā was  
 the general resurrection of oure  
 bodies: The Lorde saithe more  
 unto Martha: I am the resurrec-  
 tion



THE HOPE OF  
tion & the life, he that beleueth  
on me, though he were dead, yet  
shall he liue. And euery one, that  
liueth and beleueth on me, shall  
neuer die.

But what nedeth me to collect  
so many testimonies of y<sup>e</sup> resur-  
rection of the deade, considering  
that the Apostles were vpon no  
article more feruent and earnest  
then vpon this: He, that will al-  
ledge all the sentences & witnes-  
ses, must wyte out almoste the  
whole new testamēt. Luke saith  
in the Actes of the Apostles: the  
greate power did the Apostles  
beare witnesse of the resurrecti-  
on of the Lorde Iesus Christe.  
And in y<sup>e</sup> same boke saith Paul:

Actes. 4.

on the hope and resurrection of Actes. 23.  
the dead, am I iudged.

And yet againe: for the hope Actes. 28.  
sake of Israel, am I bound with  
this chain. In many places hath  
the holy Apostle Paule brought  
forth euident ensamples and te-  
stimonies of oure resurrection,  
concerning the whych we shall  
speake in due time.

He saith moreover: we, which 2. Cor. 4.  
liue, are alwayes deliuered vnto  
death for Iesus sake, that y life  
of Iesu mighte appeare in oure  
mortall bodies.

What coulde he haue spoken  
more euident & plaine: For im-  
mediatly vpon the same he saith  
thus: we haue beleueed, therefore

W. iii.

haue

haue we spoken, and know, that  
he, which raised vp the Lorde  
Iesus, shall thozow Iesus raise  
vs vp also.

Wherefore oure true bodies,  
which now are mortall, shall ne-  
rely rise againe: howbeit after  
resurrection, they shall no more  
be mortall but immortal. To these  
witnesses out of gods word, and  
therfore inuincible, I will now  
also adde the testimony of Iohn  
Damascene.

Iohannes  
Demasce-  
nus de or-  
thodoxa fi-  
de. Cap. 28.

The Resurrection (sayeth he) shall be no-  
thing else, but a true coniunction of soule  
and body, and another laudable restitution  
of it that vvas fallen avway, and brought to  
naughte. Therefore the same body that pe-  
risheth, is dissolued and falleth a sonder and  
the very same riseth vp againe vndissoluble.  
For he, that in the beginning created man

## THE FAITHFUL.

113

out of the dust of the earth, & then brought him againe to earthe and duste, that he vvas taken of: The same (I say) is mighty and of powver according to his vvorde, to raise vp the selfe same man againe from death.

Thus much Damascenus.

And truely every man now  
may wel thinke, that God, prin-  
cipally for this cause, did not cre-  
ate the first man of naughte, as  
he did other things, but out of y  
dust of the earth: that as concer-  
ning the resurrection of our bo-  
dies, though they turne to duste  
and earth againe, we shuld have  
no doubt. Now, as I suppose, I  
haue sufficiently and plainly de-  
clared, y the true flesh of al men,  
yea euen our own body, and els  
none for it, yea euen the humaine

W.iii.

true

true body shall rise againe from death: namely formed and fashioned with his own right proportion, measure and property, as a true body: so that the measure and property of the true bodye, which nowe is deuided & parted in his members and ioyntes, remaineth: that is, he shall haue true flesh, blud, bones, synewes, ioyntes, members, &c.

CHAP. 15. The maner howe the bodies shall rise againe, and the kinde that they shall be of.

**B**Ut to the intēt that this may yet be more plainly vnderstand, I wil nowe tel howe oure bodies shall rise, & what nature  
and



and kinde they shall be of in the resurrection. At the ende of the world, shall the Lord come with great maiesty vnto iudgement, and shall declare and shewe him selfe, in, and with a righte true essenciall body.

Whether also to shal he be brought & shal stand in the clouds of heauen, that al flesh may se him. Yea al men that are vpon earth shal beholde him, and know him by his glozy. In the mean season also shall he send his Archangel to blow the trompe. Then shall all the dead heare, and perceiue the voice and power of the sonne of God. And so al men, that died from the first Adam, shal imme-

diatly

diatly

diatly arise out of the earth.

And al they, that liue vntill the last day, shall in the twinkling of an eye be changed. And thus all men, euey one in hys owne flesh, shall stand before the iudgement seate of oure Lorde Iesus Christ, and shall wait for the last sentence and iudgement of the Lord: which sentence, being geuen quicklye and without delay, shall call one part into heauen, and thrust out the other into hell.

This fashion and maner of the resurrection, haue not I imagined of my selfe, but wrytten it out of the Euangelists & scriptures of the holy Apostles. For

thus

thus we reade: The powers of  
 heauen shal moue in y last tyme,  
 and then shal appeare the signe **Math. 24.**  
 of the sonne of man in heauen, &  
 then shal all the kindreds of the  
 earth mourn, & they shal see the  
 sonne of mā come in the cloudes  
 of heauen with power & greate  
 glory. And he shal send his An-  
 gels with y great voyce of a trō-  
 pet, & they shal gather together  
 his chosen frō the foure winds,  
 & from the one end of the world  
 to the other. &c. Herevnto adde,  
 y he spake in Mathewe & Iohn. **Math. 25.**  
 And Paul in the first to y Thes- **Iohn. 5.**  
 salonians, saithe: This say we **1. Thes. 4.**  
 vnto you in the word of the lord,  
 that we, which liue & are remai-  
 ning

ning in the comming of the lord  
 shall not come before the which  
 slepe. For the Lord himself shall  
 descend from heauen w<sup>th</sup> a shout  
 & the voice of the Archangell,  
 & the trompe of God. And the dead  
 Christ shall arise first. Then  
 we, y<sup>e</sup> liue & remaine, be caught  
 vp w<sup>th</sup> them also in the clouds,  
 & mete the lord in the ayre. And  
 shall we euer be with the Lord  
 Furthermore to y<sup>e</sup> Cozinthians  
 saith Paul: behold I shew you  
 mystery. We shall not all slepe  
 but we shall all be changed,  
 that in a moment, in the twink-  
 ling of an eye, at the time of  
 last trompe. For the trompe  
 blowe, and the dead shall rise

1. Cor. 15.

corruptible, and we shalbe changed. For this corruptible must put on incorruption, and this mortall must put on immortality. This is now the maner of y<sup>e</sup> resurrection of oure bodie, & in what nature and kind they shall rise againe. But in the resurrection they shall, thow the power of God, be made immortall & incorruptible. For the Apostle saith expressely: the dead shall rise againe. After that he saith: this corruptible & mortall, must put on incorruption and immortality. In the which words y<sup>e</sup> terme of this, poynteth directly, as wyth a finger, to oure liuing and humane maine body.

And



Iob. 19.

And so Iob saide: euen I my selfe shall see him, & none other. Wherefore our bodie, after they be risen againe from death, shall remain euen in their own right state & substance, as afoze. Yea euen þ very same men shal kepe still theyr nature & kind, as they did afoze: saving þ they, which afoze time wer subiect to frailti, shall from thence forth be pure, clean, perfect, immortal, of a sincere and purified nature, subiect and obedient vnto the spirite.

What a  
glorified bo  
dy is.

Such bodie, raised frō death, did the olde wyters call glorified, purified or glorious bodie, & that according to the doctrine of the holy Apostles. Albeit ther  
were

mer some which abused þ word,  
and therfore made the beritye of  
the bodies void & of none effect:  
beginning to dispute of glorified  
bodies, as of the pure substance &  
estate of a spirite. Whereof we  
shall speake shortly, if God will.

CHAP. 16. That Paule spake rightly of a  
glorified body, and vvhhat a glorified bo-  
dy is, and vvhhat a naturall.

**B**Ut nowe wil I declare, that  
Paule did rightly & wel vse  
his worde, glorious or glorified  
body, euen as it is truli in it self.  
For to the Philippiā he sayth:  
Our dwelling is in heauen, fro  
whence we loke for the sauour,  
our Iesus Christ the lord: which  
shall change our vile earthy bo-  
dy,

Philipp. 3.

dy, that it may be fashioned like  
vnto his own glorious body, ac-  
cording to the working whereby  
he is able to subdue all things  
vnto himselfe. In thys sentence  
thou haste that terme (glorified  
body) thou hast also of what na-  
ture and kinde the glorified bo-  
dy shalbe: namely whole, and as  
the body of Christ y rose againe  
from death. And thus shal it not  
be a body vtterly made voide, or  
brought to nothig, or altogether  
turned into a sprite, & therefore  
hauing no rounne & place, inco-  
prehensible and inuisible: but it  
shalbe an vprighte very true hu-  
maine body, as it is sufficiently  
declared afore, where I spake of  
the

the true resurrection of the lord.  
In the which place we vnder-  
stande, þ when the Lordes disci-  
ples thought they had sene a spi-  
rit when they saw the Lord, he  
said vnto them: a spirit hath not  
flesh & bones as ye see me haue. Luke. 24.  
Handle me and see: for it is euen  
I my selfe. The Lord also, after  
his resurrection, set before them  
some fashio[n] or euide[n]ce of hys  
glorification: namely when he  
was transfigured before them.  
And at that time remained the  
right essenciall substance of the  
bodye: but in forme and fashio[n]  
it was altered, in that it became  
glorious.

So stādeth it plainly, he was

A

transf

Phillip. 3.

transfigured, and not þ he was  
made voyde or broughte to no-  
thing, or altered into another  
substance. Thus saith Paule al-  
so: he shall change our body, &c.  
Wherefore euen the righte true  
substance of the glorified body  
shall remaine still.

As for the change or alterati-  
on, it shalbe in the infirmities  
happen vnto vs. So that, when  
the body taketh vpon it the gla-  
rification and immortality, they  
shalbe wholly remoued and fall  
away.

Wherebeit, this shalbe more e-  
uident and plain to vnderstand,  
if it be thorow and with diligence  
considered and declared, what  
this



this worde, glory, or glorification, meaneth.

For transfiguration, glory & glorification, is one thing. So saith holy Augustin in his booke against the Arrians.

To bring to glory, to make glorious, and to glorify, are .iiij. vvordes, yet is it but one thing. The Greekes call it doxazein, but the translators in Latine haue otherwise interpreted it. Thus much saith Augustine. Contra Ar.  
ria, cap. 31.

But glory in scripture is take for light, brightnesse and shine, as S. Paul speaketh to the Corinthians: if the ministration, by thowhe the letter killeth & was grauen in stone, hath glory so, 2. Cor. 3. that the chyliden of Israel could not beholde the face of Moyses for the glory of his countenance.

I. ii.

And

Daniel. 12.

And here vnto serueth this sentence of Daniel : the wise, such as haue taught other, shall shine as the brightnes of heauen : and they that haue instructed multitudes (or many) vnto godlines, shalbe as the starres world without ende.

Math. 13.

Suche after the same wise, doth the Lorde himselfe also vse it, saying : then shall the righteous shine as the Sunne, in the kingdom of their father. Wherefore the glorified bodies shall be clere, bright, & shining bodies, euen as the body of Christ was in his transfiguration vpon the Mount of Thabor : of whome it is specified in the gospel, p hys  
fact

face was as bright as the Sun, Math. 17.

and his clothes did shine as the light. After the resurrection, did the lord shew vnto his disciples his palpable and visible, that is, his very true substanciall body, but the brightnesse and shine he reserued, to teache and instructe the weake here beneath: like as also after the resurrection he did eate and drinke, not that he needed any suche thing, but that he so would declare and proue the true resurrection of his bodye. The glorification also is set directly against the low estate and dishonor, as Paule evidently declareth, saying: he shal chaunge our vile body, that he may make

A.iii.

it

it like vnto his owne glorious & glorified body. This worde humilitie, lowe estate or dishonour, comprehendeth all that is called earthy, fraile, miserable & mortall. For by meanes of our sins, we are broughte lowe and into misery: so þ we must nedes feele & suffer sicknesse, hunger, thirst, cold, heat, pain, vexation, manifold lustes and affections, feare, wrath, heuinesse, and suche like things innumerable, yea, and death also at the last.

Againe: glorification comprehendeth deliuerance, that is, the laying away & cleare discharge of al these miseries and sorowes. So that nowe glorification is

called (and so it is in very dede)  
 purenesse, perfect strength, im-  
 mortality & ioy: yea a sure, quiet  
 and everlasting life. For Paule  
 saith: We, that are in this taber-  
 nacle, sigh & are greued because  
 we would not be vnclothed: but  
 we woulde be clothed vpon, that  
 mortallitye mighte be swallowed  
 vp of life. 2. Cor. 5.

And to the Romans he saith  
 thus: I suppose, that the afflic- Rom. 8.  
 tions of this life are not worthy  
 of the glory which shalbe shew-  
 ed vpon vs. For the seruent de-  
 sire of the creature abideth wat-  
 ting for the appearing of y<sup>e</sup> chil-  
 dren of God.

In all these words it is suffici-

I.iiii.

ent-



ently declared, what glorification meaneth, and what is vnderstande by it. Mainely a fredome or discharge from this fraile seruitude and bondage, and a deliuerance into the glazpous and comfortable libertye of Goddes children.

By the which fredome, we are deliuered from al sicknesse and frailtye, and from all thraldome of weaknesse: that is, fro all that which bringeth sicknesse, heauinesse and frailty. From all such are we free, discharged and deliuered, hauing now the perfect fruition of god, and made of like shape vnto his son Iesus christ, as holy S. Iohn declareth. Here

vnto

unto serueth it well, that Paule 1. Iohn. 3.  
sayeth: whan this corruptible  
hath put on incorruption, & thys  
mortal hath put on immortali- 1. Cor. 15.  
then shalbe brought to passe the  
saying, that is wrytten: death is  
swallowed vp in the victorye.

Therfore the glorified body, af-  
ter y<sup>e</sup> signification of glory, shal-  
be a purified body, which is pur-  
ged and clenſed from all frailty  
and vilenes, and now is clothed  
vpon and apparelled wyth clen-  
nesse, purenesse, ioy and rest, and  
ſnally with the glory of eternal  
life. That this is now the kinde  
and nature of the glorified body,  
y<sup>e</sup> holy Apoſtle Paul more large-  
ly and more perfectly declareth

I. v.

with

with these words: it is sown in corruption, and riseth in incorruption, and riseth in incorruption: it is sown in dishonour, and riseth in glorye: it is sown in weakenesse, and riseth in power: it is sown a naturall bodye, & riseth a spirituall body. Item what he meaneth by the natural and by the spirituall body, he declareth immediatly vpon the same, and sayth farther: If there be a natural body, ther is also a spiritual body, as it is wyrtten: The first mā Adam is made into a naturall life, & the last man Adam into a spirituall life. Yet is not the spirituall body y<sup>e</sup> first, but the naturall: and afterward  
the

A naturall  
and spiritu  
all body.

the spiritual. The first man is of the earth earthy, the second man is the Lord from heauen. As is the earthy, suche are they þ are earthy: and as is the heauenly, suche are they that be heauenly. And as we haue boꝝn the image of the earthy, so shal we bear also the image of the heauenlye. This the holy Apostle declareth 1. Cor. 15. yet moꝛe euidently, and saith: by one man came death, and by one man cometh the resurrection of the deade. Foꝛ like as in Adam they all die, so in Chꝛiste shal they al reuiue. Thus Paule calleth Animale corpus, the soulish body, which is interpreted þ spiritual corpus. the same that hath  
 hys

Animale &  
 spirituale  
 corpus.

his vertue, strength, power, and life of the soule : which body we haue of Adam, and it is earthy, fraile and mortal. The spiritual body he calleth, not it that is become or made a sprite : but therefore nameth he the glorified body a spirituall bodye, because it liueth of the sprite of Christer. which spiritual body (that is incorruptible, indissoluble and immortal ) we haue receiued of Christ our Lorde. Of all this, is sufficiently spoken in our expositions of the epistles of s. Paul.

CHAP. 17. The case of oure members in the bodies resurrection, & of their functions.

**B**Ut here might some mā saie :  
if our very true bodies with  
their



their members shalbe in heaue,  
then it foloweth, that the vse and  
exercise of the members shall be  
in heauen also. To this, I geue  
like answer as now we is sayde:  
namely that we shall haue euen  
these members and this bodye  
which we now cary: but seeing  
that thozow y<sup>e</sup> glorification they  
shalbe made heauenly, they shal  
not neede earthy exercise. Nei-  
ther shal they vse any frail thing  
at all. Whereof cometh it that  
Paule saith: fleshe and bloude 1. Cor. 15.  
mai not possesse the kingdom of  
God, neither mai corruption in-  
herite vncorruption. By fleshe &  
bloude he meaneth not the true  
essenciall body, but bodely fraile  
lustes

lustes and tentations whych he now called the earthy and fraile body. Such tentations & lustes (saith he) shall not be in the glorified bodie, neither shall there any fraile bodie be in heauen.

For he saith immediatly vpon the same: corruption shall not inherite vncorruption, for in the kingdome of God there shall be no corruptiō nor frailty. For the heauenly ioy is farre of another kinde and nature, then that it can receiue or suffer suche vile & uncleane lusts and tentations, yea such a stained and defiled fleshe. For afoze y<sup>e</sup> bodie of mē come in heauen, they must be wholly & perfectly altered: that is, clea-

sed and purified from all filthi-  
nesse and frailty.

This did our sauioure teache  
also, whan he answered to the  
question of the Saducees, who Math. 22.  
denied the Resurrection of the  
dead. Of the which I haue writ-  
ten much vpon y<sup>e</sup> gospell of Ma-  
thew. Holy Augustin saith also.

This doth fore hinder the Ethnikes and Augusti-  
heretikes, that vve beleue, that the earthye nus de fide  
bodye is taken vp into Heauen : for they & symbolo.  
thinke, that into heauen there can come no  
Cap. 6.  
earthly thing. But they knowv not our scrip-  
ture, neither vnderstand howe it is spoken  
of Paule : it is sovrven a naturall bodye, and  
shall rise a spirituall bodye. For this is not  
spoken to the intent, as thoughe the bodye  
should become a sprite, or be changed into  
a sprite. For euē nowv also our body, vvhich  
is called naturall (or soulish) and is natu-  
rall in deede, is not changed into the soule,  
and become the soule. But therefore is the  
body called a spirituall body, that it may so  
be

be prepared to dwell in heauen. VVhich thing commeth to passe, vvhan al feblenesse and earthy blemish is changed into an heavenly purenesse and stedfastnesse.

All these are the vvords of Augustine.

CHAP. 18. The diuers errors that sprang about the article of the bodies resurrection.

**H** E therto haue I told, what the Scripture of the Prophets and Apostles doth hold and testify concerning the resurrection of the dead, and of our bodies that is to say, our own true flesh namely, that our true flesh and body shall rise from death, and be glorified in the resurrection, and that the glorification doth not therfore take away the verity of y<sup>e</sup> body, or make it nothing, but dothe translate and bring

it into a more byryghte and better state: so that neuerthelesse the true essencial substance of the body remaineth still. Upon this now, to the comodity of the reader, & for a more euident declaration and vnderstanding of the aforesaid wordes: I will shew what errors spring by concerning the resurrection of the dead, & any good faithfull Christian may the better auoide the same. That there haue ben many, which denyed the resurrection of oure bodie, and had it vtterly in derision, all Stories declare. In the which register, the Philosophers for the most parte are reckened and esteemed them

Erroures touching the resurrection of the flesh.

**K**

Hymeneus



Philosop.  
2. Timo. 2.

140

THE HOPE OF

Hymeneus and Philetus, of whom Paul maketh mention. In like maner are ther many recited of Ireneus, Tertullian, Eusebius, Epiphanius, Philastrius & Augustine: namely these, the Simonians, Valentinians, Marcionites, Cerdonians, Carpocratians, Caijnes, Archontici, Seuerians, Hierarchits, Seleucians, Appellites and Manichees.

Among the Grekes also & Latinistes there wer excellent men, that turned themselves to the golden, and yet earthy Hierusalem, promising muche (I wotte not what) of a kingdom of y<sup>e</sup> worlde to come after the resurrection: ascribing vnto vs suche bodies, as being partakers of the kingdom, should also beholden with these

these earthye desires. To these there is found yet the third part, which, as touching the substance and state of the glorified bodies, so saide and taught that they utterly toke away and ouerthrew the bodely nature, and gaue vnto it no more, nor other thing then a sprite. Against the second sort speaketh holy Hierom: that forasmuch as they were carnal, they haue also loued onely the fleshe.

Against the third speaketh the saide Hierome: that they, being unthankfull for the benefites of God, would not haue and beare the flesh, wherein Christ yet was borne and rose againe. Where-

R.ii.

vpon

vpvpon he geueth very godly confell, that we tary in the meane way: Namely, that we esteeme and make the glorified bodies no more spirituall, then the perfectnesse, property and truthe of the bodies maye permitte and suffer.

Contrarywise, that we make them not altogether so carnall and vngostly, that it myghte be thought, howe that naturall and fraile bodies shall be in the glory. Olde wynters say also, that Origen did not perfectly confesse the resurrection of y<sup>e</sup> fleshe, but that in the resurrection he fantasied and imagined suche a body, as hath little difference from

Origen.

from a sp̄ite. And therefore in  
 Definicionibus Ecclesiasticis, there Definici.  
 is a Chapter againste the saide Eccle.ca.6  
 Origen, in maner folowing.

If that vvhich falleth doe stande vp a-  
 gaine, then shall our flesh truely rise againe:  
 for the same falleth in very deede, and shall  
 not come to nothing as Origenes opinion  
 vvas, that there shoulde be made a shifting  
 and change of the bodies, namely, that there  
 shuld be geuen vs a nev body for the flesh:  
 but euen the same fraile flesh that falleth of  
 the iust and vniust, shall vvithout febleness  
 rise againe, that because of sinne it may suf-  
 fer paine, or els according to his desertes  
 continue in eternall honor and glory.

CHAP. 19. The errors of Origen concer-  
 ning the resurrection, confuted by Hiero-  
 some.

But forasmuche as I haue  
 once recited Origenes opini-  
 on, touching the resurrection of  
 R.iii, the

the body, and somewhat recited  
the errors of some, that deuised  
the resurrection, declaring the  
scornful opinion of those, whom  
they cal Chiliastes: I wil shew  
nowe more largely, what holpe  
Hierome held of the resurrecti-  
on of the dead, and howe he con-  
fessed the true vprighte beleefe.  
He speaketh to Pammachius  
concerning the errors of Ihon  
bishop of Hierusalem: and in the  
same wytyng he comprehēdeth  
the doctrine and opinion of Or-  
rigen, concerning the resurrec-  
tion in maner folowing.

Origen sayth, that in the church there be  
sprong vp two errors: the one from vs, the  
other from the heretikes. Namely that vs,  
as the simple and louers of the flesh, say, that



even these bones, this blood, and this flesh, that is, that our face, members, and all the proportion of the body, and the whole body it selfe shall rise againe at the last day, so that we shall also go with the feete, worke with the hands, see with the eyes, and hear with the eares. This (saith he) we speake as simple, homely, grosse and ignorant people. But the heretikes (as Marcion, Appelles, Valentinus, and madde Manes) deny wholly and utterly the resurrection of the fleshe or body, geuing saluation only vnto the soule, and saying, that our wordes are nothing, when we affirm, that according to the example and paterne of our Lord Iesus Christ we shall rise againe, saying that the Lord himselfe rose in a fantasy or sprite: and that not onely his resurrection, but also his birth came to passe more in imagination, than in very trueth: that is, that he was not borne in very dede, but supposed to be borne.

Hieron ad  
Pamma-  
chium.

Nowe for the opinion and mind of both these parties, Origen saythe, it pleased him not: namely, that he abhorreth the flesh on our side, and the fantasye on the heretikes part. for eche of them doth too muche. And namely they of our side, for that they would be againe, the same they were afore: and the

K.ij.

other,

other, for that they vtterly denye the resurrection of the bodies.

And after certain words doth Hierome set forth Origen's opinion, and what he held of the resurrection, and saith.

There is promised vs another body, namely, a spirituall and heauenly, that can not be comprehended, nor sene vvith eyes, nor hauing any vvaighte or burthen, and that according to the circumstance and diuersitye of the places, that it shalbe in, shalbe changed.

And after certain words doth Hierome set forth the opinion of Origen yet more plainly, saying.

O ye simple, the resurrection of our Lord Iesus Christe oughte not to deceiue you, in that he shevved his handes and feete, stode on the sea shore, vvvent ouer the fiede vvith Cleophas, and said he had fleshe and bones. This body, that vvvas not borne of the seede of man, and of lust or pleasure of the fleshe, is endued vvith greater fredome then another

ther body, and vvith his nature it is not vn-  
like the spirituall and heauenly body. For  
vvhan the dores vvere shut, he entered, and  
in breaking of the bread, vanished he avvay  
from their sight. &c.

But at the last, Hierome an- The confu-  
swereth vnto Origens foundati- tation of  
on, and sayth. Origens  
error.

Like as he shevved his true handes and  
his true sides, so did he truly eate vvith the,  
vvent truly vvith Cleophas, spake to them  
truly vvith his mouth, sate truly at the table  
vvith them at supper, toke the breade vvith  
his true handes, gaue thanks, brake it and  
reached it them. And vvheras he immediat-  
ly vanished oute of their sight, that is ascri-  
bed to the povver of God, and to no fantasy  
or false body. VVhan he, afore his resurrec-  
tion, vvvas brought out from Nazareth, that  
they mighte throwve him dovvn from the  
top of the hill, he passed thorovv the middes  
of them, that is, he escaped oute of theyr  
handes. May vve then talke vvith Marcion,  
that his birthe vvvas therefore but a fantasy,  
because that he against nature escaped those  
that had him? Hovve sayest thou, did not  
they knowve him in the vvay, vvhan he yet

K.v.

had

had the body, that he had afore? Vpon this  
heare the scripture: their eies were holden,  
that they should not knowe him. But was  
he any other vvhane they knewe him not, or  
was he any other vvhane they knewe him?  
Verely he was alway one and like himself.

And therefore, to know and not to know,  
is geuen to the eyes, and not to him that is  
sene: although it be ascribed vnto him also,  
that he helde their eyes lest they shoulde  
know him. Afterward vwith many wordes  
geueth he answer to that, that the Lord en-  
tered, vvhane the doores were shut. Yet dothe  
he bresely answer therunto in his Commē-  
taries vpon the laste Chapter of Esaye, and  
sayeth: I maruell that some, after Christes  
Ascension, vwill geue and measure him a bo-  
dy made of the aire, and soone returned to  
aire againe, because the Lord, by the pover  
of his maiesty, came into the Apostles, vvhā  
the doores were shut, considering that afore  
his resurrection also he went vpon the wa-  
ter of the sea, permitting the same vnto holy  
Peter: vvho at the first, thorovv faith, vval-  
ked vpon the vvater. But afterward, vvhane  
he being fainte in faith, began to sincke and  
go vnder, he said vnto him: O thou of little  
faith, vvhy hast thou doubted?

Thus

Thus muche wrote Hierome  
against Origen, & many other  
more yet in this booke wyrtten to  
Pammachius, againste Iohn  
bishop of Hierusalem: which be-  
cause of greatnesse and lengthe,  
I have omitted to put heere in  
wytyng.

CHAP. 20. S. Hieromes opinion of the  
resurrection of the flesh.

Y Et in the same booke hathe  
the saide Hierome sette hys  
owne opinion, touching the re-  
surrection of the flesh, directing  
the oration vnto Bishop Iohn,  
and saying.

If thou vvilt novve confesse the resur-  
rection of the flesh, after the truthe and not  
after fantasy, as thou sayest, then loke, that  
vnto



vnto the vvordes, vvwhich thou halte spoken to content the simple, that euen in the body, vvherin vve die and are buried, vve shall rise againe, thou adde these vvords also, and say: seeing the sprite hathe not fleshe and bones, as ye see me haue: and forasmuch as it vvas so distinctly spoken vnto Thomas: put thy finger in my hands, and thy hand in my side, and be not faithlesse but beleuing: Therefore saye thou, that vve also after the resurrection shall haue euen the same members, that vve daily vse, yea euen the very same fleshe, bloude, and bone. The vvorkes vvherof the holy scripture condemneth and reiecteth, and not their nature.

And this is the right and true knowvledging of the resurrection, vvwhich so geueth honor vnto the flesh, that therevvith it misheth nothing the verity of the fleshe.

**Afterwarde speaketh he yet more euidently.**

I vvil frely confesse, though ye vvry your mouthes at it, scratch your head, and scrape vvith your feete, yea, and though ye should stone me to deathe forthvvith: Yet vvill I manifestly and plainly knowvledge and confesse the faithe of the church or congregation of God, and beldly pronounce that the  
right

right profound Christian truth of the resurrection, can vtterly not be vnderstād vvithout flesh, bone, bloud and members.

VWhere flesh, bones, bloud, and members are, ther must nedes be a difference of kind, as of man and vvoman. And vvhere these bothe are distincte the one from the other, there Iohn must be Iohn, and Mary must be Mary. But thou nedest not to be astonied at the matter, as though a vvedding also vvere there to be kept in all the haste: seeing that before they died, they liued vvithoute the vvorke of their kinde, that is, vvithoute the acte of mariage.

It is promised vs, that vve shalbe like vnto the Angels, that is, partakers of the saluation: in the vvich saluation, the Angels are vvithout fleshe and distinction of kind. And yet it is geuen vnto vs in our flesh & kinde. Thus beleueth my simplicity, and vnderstāde that the kind must be vnderstand, how be it vvithout the vvorks of the kinde: yea that men muste rise againe, and so become like vnto the Angels of God.

Neither oughte the resurrection of members forthvvith to be therfore esteemed vnprofitable & superfluous because they shall not do their office, but stand idle. For vvhile vvee are yet in this life, vvee endenor oure selues

selues not to perforce the vvorkes of oure members. As for the comparison tovvardes the Angels, it is not a changing of men into Angels, but it is an increating of the mortality and glory.

Thus much haue I spoken of the confession of holy Hierome.

CHAP. 21. S. Augustines minde of the Resurrection of the fleshe.

**T** Duching the resurrection of oure fleshe, not onely did holy Hierome beleue thus, who yet testifieth, that he knowledgeth and cōfesseth the vniuersall Christian faith: But also S. Austen wholly agreeth vnto Hierome, and namely Lib. 2. Re. tractat. Cap. 3. For in repeting & correcting certaine poyntes out of the. 32. Chapter in the booke

de Agone Christiano, he sayth.

I sayd it shall not be flesh and blood, but an heavenly body. This oughte no man to vnderstand, that therefore there shall be no true substance of the fleshe: but vwith the names of fleshe and blood, must the infirmity of the fleshe and blood be vnderstand.

Item. Lib. 1. Retractat. cap. 17.

In repeting and correcting certayne poyntes, whych he had wyrtten long afore, in the booke de fide & symbolo: In the time of the Angelical chaunge (saith he) it shal not be fleshe and bloude, but onelye a body. &c. This I spake of the changing of earthye bodies into heauenly. &c.

But if one vvold vnderstand it so, that the earthy body, vvch vve novv haue, should so in the resurrection be altered and chaunged, that these members and the substance of this fleshe shall not remaine, no doubt he is not in the right vvay, but ought better to be instructed: considering that he is vvarened and monished thorowve the bodye of oure Lord, vvch after the resurrection appeared even vvith the same members, not only

only that he mighte be seene vvith eyes, but handled also and touched vvith handes.

Besides this, he testifieth, that he hadde true fleshe vpon him, vvhan he saythe: handle me and see, for a spirit hath not flesh and bones as ye se me haue. Therefore it is euident and plain that the holy Apostle Paul demned not, that the true substaunce of the fleshe should not be in the kingdome of God. But rather vvith these vvords, fleshe and blood, he vnderstode, that either men, vvich liue after the fleshe, should not haue the inheritance of heauen: or else that there should be in heauen no infirmity of the flesh at all. This is a greuous matter for vnbeleuen, and hardly are they perswaded to beleue the resurrection: but moste diligently and after my povver, haue I treated thereof in the last boke de Ciuitate Dei.

De ciuitate  
dei. Lib. 13.  
ca. 22. & 23.

Yet handleth he of the resurrection, not only in the last boke, but also in the. 13. boke de Ciuitate Dei he wyrteth thus.

The Christian faithe doubteth verely nothing at all, to confesse of our sauoure, that also after the resurrection, though now in the spiritual fleshe, yet also in his true fleshe,



he did eate and drinke vvith his disciples. Hereof are they called also spiritual-bodies: not that they therefore ceate to be bodies, but that thorovve the spirite, vvhich geueth life, they shalbe preserved and remaine.

For like as these our bodies, vvhich haue a liuing soule, and yet be not named a spirite that geueth life, but naturall or soulish bodies, and therefore are not soules but bodies: so shall the glorified bodies be called spiritual.

Yet God forbid vve shoulde therefore beleue that they shall be spirites: but bodies shall they be, vvhich shall haue the substance of the flesh. And forasmuch as they are preserved and made aliue thorovve the spirite, they shall suffer no greefe or infirmitye. Then shal not man be earthly, but heavenly: not that the bodye, vvhich is made of the earth shall no more continue the same body: but that thorovv the heavenly gift and grace he shall be so from henceforthe, that being such a kinde and nature as can not perishe, and altered from all infirmity, he shalbe able to dwell commodiously in heauen.

Furthermore saith s. Austen in the 22 booke the 30. Chapter.

Hovv the bodies there shall moue, I dare

L

not

And the same is a-gaine.

Retraſtat.

Li. i. cap. 13

not rashly define. for I can not comprehend it, it passeth my vnderstanding. Yet shal their mourning and state, euen as also their proportion, be altogether beutifull: and how so euer it shall be, it shall be in that place, vvhich nothing can be but that, vvhich is beutifull and comely: yea vvhich the spirite vvil, there straight shall the body be also. Nether vvil the spirite any thing that is not very semely and comely both for him and it.

Thus haue I hetherto recited S. Augustines beleefe, to conclude this matter of the resurrection.

CHAP. 22. VVhat Aurelius Prudencius thought of the same.

**I** Will herevnto adde the verses of the excellent and christian man, Aurelius Prudencius, which do wōderfully expresse vnto vs the resurrection of our fleshe, and set it directly before our eyes.

**M**y body in Christ shall rise againe :  
 I speake it earnest for it is plaine.  
**W**hy vvould thou then I should despaire,  
 Of flesh, vvhan I do see so faire  
 The vvay, that Iesus Christ, my Lord,  
 VVent after his death, as faith his vvorde?  
 This is the ground, and foundation,  
 My heart beleeueth vvith confession :  
 That I am sure, and knowe certaine,  
 My body shall rise vvholely againe.  
 Not one heer lefle, then vvvas before :  
 Neither in greatnesse any more :  
 VVith strength and shape as it liued here,  
 Afore they it to graue did beare.  
 There is no tothe nor naile so small,  
 No heer so litle, but though it fall :  
 Yet perishe it shall not finally,  
 But out of graue rise certainly.  
 God vvwhich afore created me,  
 VVith shape and strength vndoubtedly,  
 VVher vvith I here on earth should liue :  
 No feble nor vvake thing me shall geue.  
 For vvhere any thing shall perishe at all,  
 It is olde feble. So do not thou call,  
 Of our bodies the renouation.  
 Therefore is this my expectation.  
 VVhat sicknesse, paine and aduersity,  
 VVhat death in this vale of misery,  
 Out of this vvorld nowe taketh away :

Lij.

Shall,

Our bodies at  
 the resurrecti-  
 on shal not be  
 feeble nor  
 vvake.

Shall, vvhan I rise at the last day  
From death to life a nev, certaine  
be geuen me all together againe.  
For seeing that death is ouercome:  
It euer besemeth vs all and some,  
Quietly to trust, vvith stedfastnesse:  
Our God vvill kepe vvith vs promesse,  
Least vvhan vve come into the graue,  
A man no hope then after haue,  
VVhan he to life commeth eternall,  
That he, for his body mortall,  
VVhich here so full of faultes vvas,  
As brickle and fraile, as any glas,  
Shall haue a body of perfectnesse,  
That colde can not, nor hunger presse,  
Though vveaknesse be, at all season,  
The strength of death, and operation.  
Therby in vs vvhat is consumed,  
VVhan it againe shalbe restored.  
Then thorovv the povver, vvherby vve rise,  
VVe go to the father in perfect vvise.  
This should right vvell content our hart:  
Therefore my body regardeth no smart.  
In Christ my trust, is constantly:  
VWho promiseth vs assuredly,  
To raise vs vp from earth at last:  
Therefore be thou nothing agast.  
For sicknesse nor for aduersitee:  
Nor yet let thou the graue feare thee.

Let this euer thy comfort be,  
 That Christ prepared the vway for thee,  
 VVherin himfelfe is gone before.  
 Folowve thou and liue for euermore.

CHAP. 23. The bodies of vnbeleeuers  
 shall verely rise againe.

**B**Ut to the intent that no mā  
 doubt, touching the resurrec-  
 tion of the fleshe of the vnbele-  
 uers: I will bring forth certaine  
 testimonies of holy Scripture,  
 which doe manifestly declare, y  
 the vnbeleuers or vngodly, shall  
 with their own true bodies rise  
 againe. The Prophet Esay in  
 the laste Chapter of his booke  
 sayeth: they shall goe forth, and  
 loke vpon the bodiez of them, y  
 haue vilely behaued themselues  
 L.iii. against

Esay. 66.



againſte me: for their wormes  
ſhall not die, neither ſhall they  
fier be quenched, & all fleſhe ſhal  
abhorre them. With this ſen-  
tence doth the Prophet play af-  
ter the maner & cuſtome of thoſe  
that haue ſone gotten the victo-  
ry: which with great deſire, af-  
ter that the battaile is won, get  
them out of the city into y field,  
to viewe & loke vpon the bodies  
of ſuche as are ſlaine, and howe  
fortunate they haue foughte.  
Forasmuch now as Chriſt alſo  
hath foughte proſperouſly, ouer-  
come his enemies on domes  
daye, and made them his foote  
ſtole: the faithfull ſhall go out to  
ſee the bodies of the vngodlye,  
The

The prophet doth for this cause call them bodies, euē to declare, that the bodies, raised vp from death, shall be very true flesh. He continueth further also in y<sup>e</sup> recited sentence, and saith: their worme shall not die. If of the bodies or coarces are full of wormes, neither are they aught but wormes meate.

Al this is spoken after the custome and property of man, and weaknes of this time: and herewith is described vnto vs, and set before our eyes, eternall punishment, and howe it shall goe in the life to come.

In Daniel we read thus: ma- Daniel. 12.  
ny of them, that slepe in the dust

L.iiii.

of

of the earth, shal awake: some to euerlasting life, some to perpetual shame & reprofe. The whole multitude of bodie, sayth he, y are become dust, yea al flesh shal thoroowe the power of God rise againe, but not in like case and sorte. For the good shall arise to eternall life, the euill to euerlasting death. After this manner spake the Lord also: verely, verely, verely I say vnto you: The houre commeth, in the which all they, that are in the graues, shal heare his voice, and shall come forth: they that haue don good, to life: and they that haue done euill, to deathe. Who is so ignorant but he perceiueth, that to  
 slepe

Iohn. 5.

ſlepe in the erth, as the prophet Daniell ſayde, and to be in the graues, as Chriſte ſaide, is one maner of ſpeche and of like effect: Now forasmuch as they, that are in the duſt of the earth, and in the graues, come forth, awake and riſe againe, and onely the bodies are in the graues, wherein they corrupt: it foloweth that mens true bodies, not only of the good, but alſo of the euill, ſhall truely riſe againe. And the ſame doth the Lord yet declare more evidently. Mat. 10. Feare ye not them, that kil the body, & are not able to kil the ſoule: but rather feare him, which may deſtroy ſoule and body into hell.

L.v.

Not

Not only the soules, but also the bodies of unbeleuers, dothe the Lorde destroye. Dute of the which it foloweth, that they shall rise againe: for if they should not rise againe, they couide not be tormented and plaged. Neither shall any other body rise againe to paine and punishment, but euen the same, that with his vile works hath deserued the plage.

And herevnto serueth also the description of the last iudgement. Math. 25. And S. Paule sayth, 2. Cor. 5. We muste all appeare before the iudgement seate of Christe: that euery one may receiue in his bodye, according as he hath don, whether it be good



or bad. See, how manifestly & expressly the holy Apostle testifieth, y<sup>e</sup> the body shall rise again. In the same terrible iudgement of God saith he, must euery one take his body to him again. And why must he take the body vpon him againe? Euen to the intent, that whā any one hath receiued his body again, he may likewise receiue the rewarde, that he by and with his liuing body hath deserved.

Nowe hathe the bodye something to do with godlinesse and vngodlinesse, with vertue and vice: for the body is an instrument or vessell wherewith somewhat is done: and therfore in the  
iust

iust iudgemēt of God, the body,  
according to the deuine righte-  
ousnesse, shal not be omitted, ne-  
ther forgotten at all.

For if it haue bene obedient  
and subiect vnto the spirite, if it  
haue suffered muche trouble for  
the name of Iesus Chyste, if it  
hath bene an earnest folower of  
rightuousnesse: then shall it bee  
worthy also to be glorified. A-  
gaine: If it hath bene geuen o-  
uer to worldly voluptuous plea-  
sures, or trāsitory things of this  
world: then with the soule that  
wrought with it, shal it iustly go  
to eternall damnation. Where-  
fore the vnbelievers shall truly  
rise againe in their owne fleshe:

yea euē in the same, which they  
heere in this time haue fed, and  
pampered w<sup>th</sup> ail voluptuous  
pleasure and excelle.

And like as they in this time  
haue with their body takē their  
owne pleasure, ioy and delight :  
so in the life to come they shalbe  
plaged and punished with euer-  
lasting pain and tozment, in the  
same body.

For S. Paule witnesseth far-  
ther in the acts of the Apostles, Acts. 24.  
and sayeth : I worship the God  
of my fathers, beleuing al t<sup>h</sup>igs  
whic<sup>h</sup> are w<sup>r</sup>itten in the lawe &  
in the prophets : and haue hope  
towards God, that the same re-  
surrectiō of the dead, whic<sup>h</sup> they  
them.

THE HOPE OF  
themselves looke for, shall be of  
the iust and vniust.

De fide ad  
Petrum.  
cap. 3.

Therefore holy Augustine in  
booke De fide ad Petrum diaconum  
said wel and Christianly, accord-  
ing to the nature of the Apo-  
stles doctrine.

The vnrighteous shall haue a common  
resurrection of the fleshe vvith the righte-  
ous: but the grace of the change, or glorifi-  
cation, they shall not haue. For frailty and  
misery shall not be taken avvaye from the  
bodies of the yngodly, neither the shame  
and reproch, sicknesse and feblenesse, in the  
vvhich they are sovven: vvhich therefore  
thorovve deathe are not extincte and taken  
avvaye, that they maye belong to eternall  
death, paine and punishment, euerlastingly  
to be plagued body and soule, vvith continu-  
all torment that neuer ceaseth.

These are Augustines vvordes.

And after like sorte did the  
lord also say in the gospel: they,  
that

that haue Done euil, shall arise to Iohn. 5.  
the resurrection of iudgement or  
damnation. As if he would say:  
the vngodly, that with their bo-  
dies shall rise againe, shall rise  
with such property and propor-  
tion of theyr bodi, that theyr bo-  
dies maye suffer the paine and  
torment: namely, that they now  
being made euerlasting, maye  
not be waied and consumed a-  
way thoro' any paine or trou-  
ble, how great and horrible so e-  
uer it be. And so the bodyes of  
the vngodly, that rise againe frō  
dead, shall after the said maner  
be altered and changed. For the  
bodyes that might afore thoro'w  
pain and trouble be broken and  
corru-



THE HOPE OF  
consumed, are nowe altogether  
as yron, yea suche as can not be  
broken, and yet painful and pas-  
sible: so that from henceforthe,  
the more they be tormented, the  
harder thei become, and, thorough  
Gods vengeance, more vn-  
apte to be destroyed, and  
yet made the more a-  
ble to suffer mi-  
sery.





# *The thirde parte*

TOVCHING THE  
damned's perdition, and  
the blessed's saluation.

CHAP. 24. The deathe and damnation  
of the vngodly.

**N**Owe seeing the onset is  
geuen, and the Oracion  
come so farre, that I muste also  
speake somewhat of the eternall  
death and damnation of the vn-  
beleuers, that this matter maye  
be wholly, bryghtlye, and per-  
fectly brought to an end: I will  
therfore bryefely declare, that the  
D death,

death, and damnation of the unbeleuers and vngodly, is enioyned vnto them of God. Item, the soules are passible. Moreover wher the scripture declareth the place of damnation to be, & after what sort damnation shall torment the unbeleuers. Finally, I wil declare, whether the punishment of the vngodly be ever lasting, or whether it shall cease at length. Holy scripture dothe oft and many times make mention of the death of the soule, which yet cōcerneth not the substance, but the state thereof. For holy Augustine in his booke de fide & symbolo, speaketh thereof very wel and Christianly.

The death  
of the soul.

Like

Like as the soule (sayth he) by rea-

son of vices and vicked maners is fraile, so may it also be called mortall. For the deathe of the soule, is to fall from God, and not to keepe it selfe vnto God: vvhich is also the first sinne committed in paradise, as it is contained in holy scripture.

Moreouer the soule dieth, vvhā it is verry spoiled of eternall life, and caste into euerlasting sorowve, trouble, and miserye.

And therfore, saythe Augustine farther. The soule also hathe her deathe, Namely vvhā it lacketh and is destitute of the eternall and godly life; vvhich truly and iustly is called the life of the soule. But vndeedly or immortall is it called, because it neuer ceaseth to liue, hove miserable so euer the life of it be.

What bodely death is, every man knoweth well: but eternall death, whā a man dieth the second time, is this: when the flesh riseth again, and so is placed in euerlasting torment.

D.ii.

Foz

De fide &  
symbolo.  
cap. 10.

Apo. 2. 20.

For after the laste sentence of iudgement of God, the whole man, and not the halfe, shall be either saued or damned. The eternall death also hath S. Iohn in his Reuelation called the second death. This is appoynted because of sinne, and is not a resting or ceassing, but a continuall paine. This death is called also damnation, that is, a iudgement because the vngodly is adiudged vnto paine: and for that there is appoynted him a tormēt, sorrow and trouble that neuer ceaseth, and that, as touching the greatnesse therof, can neuer be expressed with tonge.

Tha



CHAP. 25. That ther is an eternal death  
and damnation, and that the soule is pas-  
sible.

**N**ow that there is an eter-  
nal damnation, & truthe  
and rightcousnesse of God testi-  
fieth. For howe coulde God be  
rightuous, if he had no punish-  
ment, wherwith to torment and  
plage the vicious and wicked?  
Therfore out of dout an eternal  
deathe and damnation there is,  
though the ungodly do mocke &  
laughe it to scoyne, and passe not  
vpon it. The godly sacred Vi-  
ble, which is an assured witnesse  
of the truthe, sayeth euidently:  
death is the stipend or rewarde Rom. 6.  
of sinne. And: by one man came  
sinne into the worlde, and by sin Rom. 7.

¶.iii.

death.

Gene. 3.

Iohn. 8.

Iohn. 3.

death. Item, thow the sinne of one man, is the euil fallen by inheritance, & come vpon all men vnto damnation. For, in y<sup>e</sup> booke of Genesis, God sayth: In what day so euer thou eatest of thy tree, thou shalt die the deathe. Now did he eate therof, & therefore he also died, and was euen condemned, appoynted and adiudged vnto eternall death. The Lord sayth also in the gospel: if ye beleue not that it is I, ye shall die in your sinnes. Item: he, that beleeueth not, is condemned already. Such like testimonies are found in holy scriprure innumerable: out of the which we finally conclude, that death & damnation

tion is enioyned, appoynted and adiudged of God, vnto all vnbeleuers and vngodly. But forasmuche as there be some whiche thinke, that, seing the soule is a spyte, it cā not, neither may suffer, yea that it is not subdued to any passion at all: Therfore, against such curious teachers, I wil set now the soule of the gorgeous riche man in the gospell, which expressly & plainly sayeth: O sende Lazarus, that he maye dipe the tip of his finger in water, and cole my tunge: for I am tormented in this flame: lo, the rich mannes soule is tormented in the fire. Whereout now it followeth, that the soules are passi-

Luke. 16.

¶.iiii.

ble

ble and subiect to suffer.

And thoughe this be shewed vnto vs of the Lorde as a parable, yet is it done for this intēt, euen to describe and declare vnto vs the state and case of the soules, that are seperated from the bodiez.

And how pain and punishment is appoynted vnto the soules, it is found expressed not only in the similitudes, but also in the holpe gospell of Mathewe the truthe it selfe saythe: feare ye hym rather, which may destroy soule & body into hell.

What the mouth of god speaketh, must nedes be true: Vea a shamefull & strange thing were it:

it: for any man from henceforth  
to doubt in this, that with so e-  
uident testimonies is witnessed.

We ought rather to beware,  
that wyth our vicious life, we  
deserue not to learne and fele by  
experience, the righteous iudge-  
ment of God, concerning the  
which we nowe doubt and de-  
maunde so folishlye, as though  
there shalbe noching of it. Now  
what I haue spoken of y<sup>e</sup> soules,  
that are already departed from  
the body, must be vnderstand al-  
so of the bodies, whych come a-  
gaine to the soules in the resur-  
rection.

CHAP. 26. The bodies of the vnbeleuers,  
being raised, are passible.

M. v.

For



**F**or that the bodies, whych  
come againe to the soules &  
are raised vp, are passible: it may  
well be vnderstood and perceiued  
by that, which is treated of already.  
S. Augustine Lib. 21. de ciuitate Dei. Cap. 4. sheweth by many  
naturall examples and euidences,  
that liuing bodies may well  
remaine & continue in the fire.  
But touching the place of the  
punishment, or where the soules  
with their bodies shalbe tormented,  
the scripture saith simply &  
plainly, that the vnbeleuers goe  
downe into hell. Whereof is it easy  
to perceiue, that hell is vnder  
vs in the earth: notwithstanding  
to go about to describe, to shewe  
and

and to compasse precisely the place and the rowme, where it lieth, and to poynt it out, becometh not vs verely, but is a folishe presumption. The testimonies of the scripture are simple & plaine. For the Prophet Dauid saythe: let death fall sodenly vpon them, & let them go downe quicke into hell: for wickednesse is in their houses and priue chambers. Item: with all theyr substance went they downe quicke into hell, and the earthe couered them, and they perished frō oute of the congregation. Heerevnto serueth also righte well the destruction of Sodome, and that whiche the Prophet Ezechiell decla-

Psal. 55.

Nume. 16.

Gene. 19.

Ezech. 32.

declareth : namely, that all cruel people are gone downe and descended into hel: as the Elamites, which are the Persians, Edomites, and others. And therfore concludeth he farther, that euen Pharaao, the king of Egipte, seeing that he also is a tyrant, must be thrust downe into hell, and be gathered vnto other vncircumcised, that is to say, unbeleuers. Item in Luke is the hell placed beneath downewards. For thus is it wrytten in the Euangelist: betweene vs and you, there is a greate space sette: so that they, which woulde goe downe from hence to you, can not.

Luke. 16.

1. Peter. 2

The holy Apostle Peter speaking

king of the angels that fel, saith  
euidently : that they are caste  
downe into hel, kept and bounde  
with the chaines of darknes for  
euer. Esay also speaketh of hell, E say. 30.  
and sayeth: the Lord hath set hel  
in the deepe, and made it wide.  
As for the manner, fashon, and  
measure of the damnation, and  
how great y<sup>e</sup> tormēt of hel is vpon  
vnbeleuers: I suppose no tōg  
is able to expresse the terrible &  
vgsome paine and punishmente  
therof. For Virgile the old Po-  
ete, though he were an Heathen Virgilius.  
man, yet whā he had recited di-  
uers and sondry vices, and what  
punishmēt is ordeined for them  
of God, he said in his sixte boke  
of

# THE HOPE OF of the Eneydes.

An hundred tungen,  
And mouthes as many,  
Although I had,  
VVith eloquence hie:  
And though my voice  
All yron vvere  
In strength: yet could  
I not declare  
The vices of men,  
Nor yet can tell,  
VVhat paines therfore  
They suffer in hell.

CHAP. 27. The paines of Hell, and the matter for the continuance of the tormentes, vvith the space of the place, and kindes of punishments.

**Y** Ea though the holy scripture it selfe, can not vvith sufficient words expresse the paines of hel, and punishment of the damned: yet dothe it partly describe the same vvith outward and corporal



for all things, geuing vs occasi-  
on thereby, to consider far grea-  
ter things: and, so to say, oute of  
the small to ponder and wey the  
greater: as whan it calleth the  
paines of hel, the outward dark-  
nes, that is, most terrible sorow  
& trouble, calling the paine also  
weeping and gnashing of teethe.  
Ittern, colde: and continuall fier  
that neuer quencheth, & the per-  
petuall gnawing woyme. As e-  
very one that hath red the gos-  
pell, is well enformed. The pro-  
phet Ezechiel sayth, that in hell Eze, 32.  
there is a greate multitude of  
graues. And so, by a figuratiue  
& borrowed speache, he declareth  
the horroz, mourning, weeping,  
and

and lamentation of the damned,  
The Grekes in their language  
named hell of darknesse, colde,  
trembling and quaking.

For Ades commeth of, a, and  
Eidein, that is of not seeing: or  
Tartarus of the word tartarizein,  
that is, to shudder for cold: or of  
taratto: that is, to be in heuines,  
put in fear, and out of quiet. But  
for the opening of this matter,  
we will take the testimonies of  
the scripture in hand againe.

The Lord sayth: at the end of  
the world, shall the sonne of man  
send forth his angels, and they  
shall gather out of his kingdom  
all things that offend, and them  
which do iniquitie, and shall cast  
them

them into the fier ouen: there  
 shalbe wailing and gnashing of  
 teethe. And euen the said words  
 doth the Lord vse againe in the *Mat. 22. 24.*  
 same Euangelist. Item Esay  
 sayeth: for he from the begin- *Esay. 30.*  
 ning hath prepared Tophet,  
 that is, hell euen for kings, and  
 made it depe and wide.

The mansions or chambers  
 therof are of fier and exceeding  
 muche woode, which the breath  
 of the Lorde, as a riuer of brim-  
 stone, dothe kindle. The place of  
 the Prophet haue I partly de-  
 clared, in the exposition of the .5.  
 chapter of Pathemie, and heere  
 will I now partly expound it.

The prophet truly, with these  
 words,

words, declareth an assured and a very wide and broad place of hell, whā he saith : he hath made it depe and wide.

Hereof than it foloweth, that hell is in the depth, and that the place it self is an horrible depth, so that who so dothe once sincke down into it, shall come no more thereout : nether nedeth any mā to thinke, that the place is not great and wide inough. For touching widenesse, it shall be able inough to holde all damned persons.

For, the widenesse and greatnesse therof, sayth the Prophet, is exceeding horrible. The terrible pain also & torment, wherewith

wyth the vngodly are punished,  
hath the prophet described with  
these words, and sayd: the man-  
sions or chambers thereof are of  
fire. As if he wold say. The pain  
of hell is greater then can be ex-  
pressed, for the fire noteth an vn-  
outspeakeable trouble. As for  
stufte to be tormented withal, it  
shal neuer lacke, neither shal the  
paine haue euer any end. Ther-  
fore sayth he, that there is much  
woode. It foloweth moreover,  
þ the Lords breath, which is as  
a river of brimston, doth kindle,  
and as a blowes, blow the fire,  
quickning it, and euer renewing  
it, to burne euermore. Therefore  
we ought not to thinke that that



Esay. 66.

Marke. 9.

fire is kept in bi natural causes:  
 for by the power of God is it  
 kindled and kepte in. The same  
 Prophet sayth also: they shal go  
 forth and loke vpon the bodie  
 or carcases of them, y haue vilely  
 behaued the selues againste me:  
 for their wormes shall not die,  
 neither shall their fire be quen-  
 ched, and all fleshe shall abhorre  
 the. And vnto these words hathe  
 the Lord respect, whan he sayth  
 in the gospell of Marke: better  
 is it for thee to goe halt or lame  
 into life, then hauing two fete to  
 be cast into hell, into the fire that  
 neuer shall be quenched: where  
 their worme neuer dieth, & their  
 fire neuer goeth out.

Here

Herein therfore consisteth the punishment and dānation, that the vngodly, which heere vpon earth wolde not know God, and receiue the lighte of the gospell, shall be cast out from the face of God, wherein only yet is the fulnesse and perfectnesse of all ioye: and than shall they be shut vp in the great, thicke, and perpetuall darknesse. For the iudge commaundeth them to depart from him, and to go into eternal paine and dānation. Yea the vngodly shall go into themselves, and shall know þe equity of the iudge: and therfore fret & gnawe theyr stone heart, with sighing, wyth inspeakeable pain, great sorow

and trouble.

This is called, and so it is indeede, the gnawing worrne, that in the hartes of the vngodly neuer dyeth. For S. Paule saythe plainli, y at the righteous iudgement of God, the consciences of all men shall beare witnesse, and that the thoughts in themselves shall either accuse or excuse the.

Rom. 2.

The same S. Paul also, speaking of the iudgement of God, saith: praise, honor and immortalitye shall he geue vnto them y continue in good doing, and seeke eternall life: but vnto them, that are rebellious, disobeying the truth, and felowe iniquity, shall come indignation & wrath, trouble

ble & anguished. Besides all this,  
shal the vngodly be in the felow-  
ship of moste foule sprites, w<sup>th</sup>  
whom they had their lust in this  
life.

There shall all be full of con-  
fusion, lothsomnesse, and greate  
torment, and so shal all burne to-  
gether for euermore. For thus  
shall the iudge geue sentence w<sup>th</sup>  
plaine and expresse wordes: de-  
part fro me ye curst, into euer-  
lasting fire, which is prepared Math. 25.  
for the deuill and his Angels.

The Prophet Daniel sayeth  
also: the wicked shal rise to per-  
petuall shame and rebuke. Item  
Esay: all flesh shall abhor them.  
And holy scripture sayeth, y<sup>e</sup> the

THE HOPE OF  
vngodly are geuen euer vnto þ  
deuill, to burne perpetually.

CHAP. 28. The Refutation of them, that  
denied the punishment of the vngodly to  
be eternall.

**M**oreouer S. Augustin saith  
in the last booke de ciuitate  
Dei. That some heeretofore haue beene so  
mercifull, that they durst promise grace, de-  
liuerance and life, euen vnto those that are  
damned and adiudged to eternall death.

The same witnelseth also S.  
Hierome, in his wytyng vppon  
the last chapter of Esay.

But no man ought to be moued by suche  
a folishe and erronious opinion of certaine  
vnbeleuers: vvhich opinion hathe of all  
faithfull men beene euer still reiected and  
cōdemned. For the testimonies or vvitnesse  
of the scriptures, vvhich vvholely vwithoute  
all contradiction are to be credited, speake  
simply and plainly, that the punishment and  
damnation of the vngodly or vnbeleuers is  
eue: lasting, and not onely of long continu-  
ance,



ance, as some expound it: but so great, that it can not be expressed, and so perpetual, that it is without end.

Hereupon, for the opening of the matter, we will shew mo testimonies. Esay saythe: thy rivers shall become rozone, & the dust byrimestone, y earth burning pitche, not able to be quenched day nor night: the smoke shall eternally go vp, from generation to generation shal there be a destruction: neither shall any man be able to walke there in everlasting eternity.

Esay. 34.

The Prophet doubtles speaketh of hel, minding with many wordes to declare, that the punishment and paine of hell is eternall and without end.

Ab.

For

For firste he sayeth : Day and night shall it not quench. Then sayeth he farther: the smoke shall goe vp still for euermore. Item, yet more plainly: from generation to generation shall there be a destruction: namely a dwelling, where as is nothing but paine and vndoing.

And at the end he addeth : neither shall any mā be able to walk there, in the everlasting eternity. Which is suche a manner of speache, that scarce there can be any other founde, that more distinctly, evidently and plainly expresseth y eternity. For what is the everlasting eternity else, but a time withoute ende : But

to be able to dwel or walk ther,  
signifieth not, that no man shall  
dwell in hel: but that it is a loth-  
some horrible place, wherin eue-  
ry man desireth neither to dwell  
nor walke.

Other Prophetes also, spea-  
king of the destruction of lands  
and Cities, haue with suche like  
maner of speche, described a ve-  
ry foul and horrible subuersion.  
Therefore woulde the holy Pro-  
phet Esay also expresse here no-  
thing else, but an everlastyng  
lothsomnes, that neuer ceaseth.  
In the holy Prophet Daniel, it  
is wrytten thus: they, that haue  
instructed y multitude vnto god-  
li-

Daniel. 16.

linesse, shall shine as the starres  
in seculum & in perpetuum, for e-  
uer and euer.

Now least that by this word,  
seculum, any man vnderstande a  
long season, as an hundred, a  
thousand or. 10000. yeres, he ad-  
deth therevnto immediatly in  
perpetuum, that is, in to the eter-  
nity, or for euermore. And like  
as the eternity is appoynted for  
the righteous, so is there an e-  
uerlasting eternity ordeined for  
the wicked. For the Lord say the  
plainly: They y haue don good,  
shal come forth to the resurrec-  
tion of life: and they y haue done  
euil, to the resurrection of iudge-  
ment.

ment. Note here the manner of  
speche, to the resurrecciō of life,  
and to the resurrection of iudge-  
ment. Nowe haue I shewed a-  
fore, that this saying, to rise vp  
vnto the resurrection of iudge-  
ment, is asinuche as to rise to a  
continual & stil remaining state,  
in the which y bodies raised vp  
endure perpetually in torment.  
We finde also the like in y same  
gospell of Iohn, that the Lorde  
saythe: who so beleueth on the  
sonne, hath eternall life: but he  
that beleueth not the sonne, shall  
not see life, but the wrath of god  
abideth vpon him. Loe, what  
could be more evidently and pi-  
thely spoken: We shall not see  
life,

Iohn. 3.



life, sayth the Lorde. Item: the  
 wraethe of God remaineth vpon  
 him. If he shall not see life, howe  
 shal he then, as ponder men say,  
 be p̄serued or saued? Item: If  
 the wraethe of God abide vppon  
 him, then surely the vengeance,  
 that is, the paine & punishment,  
 shall not be taken away frō him.  
 And note, h̄ he saith: the wraethe  
 of God abideth, yea abideth on  
 him. As if he would say: the pu-  
 nishment h̄ageth vpon him, stic-  
 keth fast, moueth not away, alte-  
 reth not, but worketh in the vn-  
 beleuers without ceassing for e-  
 uermore. The Lord saythe: all  
 sinnes shall be forgiven the chil-  
 dren of mē, and also the blasphemies

Marke. 3.

mies wherewith thei blasphemie.  
But who so blasphemeth y<sup>e</sup> holy  
Ghost, hath no forgeuenesse for-  
euermore, but is guilty of eternal  
iudgement. For euermore, saith  
he, hath he no remission.

And herebinto he addeth: he is  
in dāger of eternall iudgement,  
that is, he shalbe punished wyth  
euermore continuall punish-  
ment. The lord sayth moreouer  
in the same Euangeliste: better **Marke. 9**  
it is for thee, to enter into lyfe  
halte or lame, then hauing two  
fete, to be cast into hell fire: the  
fire that neuer quencheth, wher  
their worme dieth not, & they  
fire goeth not oute. Wherein he  
repeateth once againe, that the  
fire

fire neuer quenched, and addeth  
 therto, that the worme neuer di-  
 eth. Wherefore as y<sup>e</sup> bodies ever  
 continue, so endureth their worm  
 also perpetually. For the worme  
 liueth and is sustained onely of  
 the body or carcion. S. Iohn al-  
 so sayth in his reuelation: if any  
 man worship the beast and hys  
 image, and receiue his mark in  
 his forehead, or on his hand: the  
 same shall drinke the wine of the  
 wrath of God, which is poured  
 in the cup of his wrath. And he  
 shall be punished in fire & brim-  
 stone, before the holy Angels &  
 before the Lambe. And y<sup>e</sup> smoke  
 of they<sup>r</sup> tormente ascendeth vp  
 for euermore, and they haue no  
 rest

Apo. 14.

rest day nor night. &c. And y<sup>e</sup> like  
is repeated in the. 20. Chapter.  
Thus muche of eternal damna-  
tion.

CHAP. 29. Of eternal life and saluation,  
and that there is an eternall life.

**N**owe resteth, that in the  
end of this boke we col-  
lect somewhat oute of the scrip-  
ture, cōcerning euerlasting life,  
and the moſte perfect ſaluation  
of all elect, which is our only ex-  
pectatiō and only hope, that we  
vndoubtedly looke for and trust  
to inherite, and that thow the  
benefite and merits of our Lord  
Jesus Chriſte. That there is a  
blessed and eternall life, no man  
cā deny, vnlesſe he be altogether

D

an

an enemy of god, & except there be in him no life at all. For if there be no everlasting life, and no everlasting saluation, then is there also no God: or though there were one, yet were he neither true nor iust, seing that vnto all rightuous and faithfull he hath promised eternall life. But a God there is, who is true and rightuous: therfore is there also an eternall life & saluatiō, which he hath promised to faithfull beleuers. This doth holi scripture recorde with these witnesses.

**Psalme. 27.** David saith: I beleue and trust to see the riches of the Lorde.

**Math. 25.** And in the gospel the lord saith: Come ye blessed of my father, & pos-



possesse the kingdome, whyche  
 hath ben prepared for you from  
 the beginning of the worlde. Item,  
 O thou good and faithfull  
 seruant: thou hast bene faithfull  
 in a litle, I will make thee ruler  
 ouer much: enter into the ioy of  
 thy Lord. Paule also saith: if we  
 haue a sure hope in Christe Je-  
 sus only in this life, then are we  
 of all people the most wretched.  
 And with many wordes to the  
 Hebrewes treateth he of the euer-  
 lasting rest.

1. Cor. 15.

Heb. 4.

But in the. 11. chapter he spea-  
 keth of the hope of the faithfull:  
 They desire a better countrey, &  
 is to say, an heauenly. Item He-  
 brewes. 13. we haue heere no re-

Heb. 11.

D. ii.

mat.

maining citie, but we seeke one  
for to come. For holy scripture  
calleth eternal life the kingdom  
of God, the kingdome of the fa-  
ther, the native countrie of hea-  
uen, the ioy of the Lord, the blef-  
sed rest, and euerlasting life. S.  
Peter speaketh very evidently  
and plaine: praised be God, the  
father of our Lord Iesus Christ  
which, according to his aboun-  
dant mercy, hath begotten vs a-  
gaine vnto a liuely hope by the  
resurrection of Iesus Christe  
from deathe, to an inheritance  
immortall and vndefiled & that  
perisheth not, reserued in heauē  
for you, which are kepte by the  
power of God thozow faith vn-  
to saluation. &c.

1. Peter. 1.

CHAP. 30. VVhere the place of the faithful is.

**Y** Et are there some, that aske where the region or place of the blessed and faithful beleuers is. Of this haue all rightuous & godly men had euer one opiniō: namely, that the dwelling of the liuing shall be with God, according to that, whiche the Lorde sayth in the gospell: blessed are Math. 5. they which be of a pure hart, for they shall see God. And though God be euery where, yet will he not be sene in this time, but principally in the time to come, and in heauen, according as Moses hath wrytten, no mā shalbe able Exo. 33. to see God & liue. Therefore is

D.iii.

it

1. Tim. 6.

4. Reg. 2.

Iohn. 17.

it necessary for vs to depart oute  
 of this time, and to be broughte  
 elsewhere: namely to the place þ  
 is aboue vs, where God dwel-  
 leth in a lighte, that no man can  
 atteine vnto, as Paul saith. For  
 there wil be be perfectly sene of  
 his. In S. Luke it is red, that  
 Abrahams lappe, or bosome, is  
 aboue in the heigth: but the har-  
 borow or dwelling of þ damned  
 beneth in the depth. It is found  
 also, that Helias was in a fire  
 charet taken hēce and caried vp-  
 wards into heauē. And in Iohn  
 doth oure Lorde Iesus Christe  
 pray, saying: father, those whom  
 thou hast geuen me, I will that,  
 where I am, they also be there  
 with

with me, that they mai see mine honoz and glozy. But in this, y I haue treated of afore, it is manifestly declared, that the heauē is the same rowme and place of Iesus Christ, into the which he is bodely taken vp in his glozy. Wherof then it foloweth of necessity, that the heauen, into the which Christ ascended wyth his true body, is euē the same place and rest, that faithfull beleuers are taken vp into.

And into the same heauen desired Steuen to be receiued, whā he lifte vp his eyes into heauen, and saw at the right hand of the father Iesus standing, to whom he committed his soul, and said:



**O** Lord Iesu receiue my spirit.

**CHAP. 31.** Howve the saluation shall be.

**B**Ut what the same life, and  
of what sorte, fashion and  
maner the saluation of the faith-  
full shalbe, or what the elect doe  
or occupy in heauen, can of mor-  
tal men not perfectly be spoken.  
For s. Augustine also in his, 22.  
booke de ciuitate Dei. cap. 29. saith.

De ciuitate  
dei. Lib. 22.  
cap. 29.

If I vwill say the truth, I can not tell, after  
vwhat manner the operation, rest and quiet-  
nesse of the blessed in heauen shall be. For  
the peace of God excelleth and passech all  
mannes vnderstanding.

And likewise speaketh also s.  
Paule out of the Prophet, con-  
cerning the quality, fashion and  
maner of eternall life: the eye  
hath

Esay. 64.  
1. Cor. 2

hath not sene, and the eare hath not heard, neither haue entered into the hart of man the things, which God hathe prepared for them, that loue him. Wherefore touching the excellency of eternall life though all were spoken that the tongs of men wer able, yet should it be hard for them to attain, and by words to expresse the leaste and smallest portion thereof.

If or albe it we heare, that the kingdom of Christ be filled with glory, ioy, and saluation, yet the things that are named, continue still farre from oure vnderstanding: yea they remaine wraypte, as it were, in a dark speche and  
in

in a miste, vntill the daye come  
wherein he will open and geue  
vnto vs his glorie. Therefore  
whan the holy Prophets coulde  
with no wordes expresse the spi-  
rituall saluation, as it is in it  
selfe: yet as much, as was possi-  
ble, they described & set it forth  
by outward and bodely things.  
Therefore we maye also, I sup-  
pose, by outward and corporall  
things gette vp, as it were by  
steppes, to things inuisible, and  
purchase vnto our selues an vn-  
derstanding of spirituall & euer-  
lasting good things. For S.  
Paule to the Romanes, spea-  
king of the knowledge of y<sup>e</sup> true  
onely, and eternall God, saythe,  
that

þ Gods inuisible things, name-  
ly his eternall power and god- **Rom. 1.**  
heade, are vnderstande, if hys  
workes be pondred and confide-  
red. And oute of þ good things,  
that here vpon earthe are geuen  
vnto men, hathe the Poet Mar-  
cellus very goodly and wel con-  
cluded and compted, þ the good  
things, which for the blessed are  
prepared in the life to come, shal  
be suche, as now can not be con-  
sidered and expessed. And thus  
he saythe.

**O** Heauen, that art the throne most hie,  
A beautifull crowne, faire & vworthy,  
Hovve vvonderfull, pure and excellent,  
Art thou beset in firmament,  
VVith starres, vvith sun, and mone doutles,  
Replete vvith ioy and much gladnes:  
VVhich

Marcellus  
de piscibus

**V**Which God for vs hath prepared,  
 And cattell to geue hath not spared,  
**V**Vaters and vwoode, vvith many a hill,  
 vineyardes, medovves, faire fields to till,  
**P**leasant on earth and commodious :  
 thy dvelling, O Lord, hovve precious  
**I**s it? All full of honor and glory  
 For thy celestiaall host vvith thee.

**M**oreouer holy scripture spea-  
 keth very simply and plainly, **t**  
 eternall life consisteth here in, **t**  
 we shall see God, and haue the  
 fruition of him, in whome is the  
 fulnesse of al good, and wythout  
 whom nothing can be desired or  
 found, that is good, beautifull or  
 pleasant. **F**or eternall life or e-  
 ternal saluation is nothing else,  
 but mannes euerlasting and al-  
 way continuing state, which by  
 means of the best things of all,

is



is fully perfect.

This state is geuen vs, thoro the beholding of sighte, thoro the fruition and thoro the communion of fellowship, whych we shall haue wyth the blessed God in the world to come.

Hereof is it that S. Aug. saith Lib. 22. De ciuitate Dei cap. 29.

If I be demaunded, vwhat the blessed shall do in this spirituall body, I shall not say that I knowe see but that vvhich I beleue. Therefore I say, that euen in this bodye they shall see God.

De ciuitate  
dei lib. 22.  
cap. 29.

Thus also did holy Job holde therof, and sayd : I shall see him Iob. 19.  
to my selfe, and mine owne eyes shall see him, yea I and none other. Euen of this occasiō spake S. Augustine in the last chapter  
of

Lib. 22.  
cap. VI.

Epist. 112.  
ad Paulin.  
Iohn. 17.

of this. 22. booke, that y<sup>e</sup> corporall  
eyes of the body raised vp, shall  
execute their office, that is, they  
shall see. What he farther trea-  
ted of the beholding of god, it is  
penned at large in the. 112. E-  
pistle, which he wrote ad Pauli-  
nam. Our Lord Iesus saith also  
in the holy gospell: this is the e-  
ternall life, that they know thee  
to be the only true, God, & whōe  
thou haste sent Iesus Christe.  
This knowledge is not only be-  
leeve, and the knowledge of un-  
derstanding: but also the present  
beholding and fruition of God,  
and the fellowship wyth God,  
which after this life shall happē  
vnto all faithfull beleuers. For  
Paule

Paul said: we see now thorow  
a glasse in a darke speaking, but  
then face to face. For faith is a  
stedfast substance of things, that  
we hope for, and as a beholding  
or sight of God: albeit somewhat  
more darke, and not so euident &  
cleare, as shall be that, whych,  
as a reward of faith, shall be ge-  
uen to the faithfull in the worlde  
to come. To see face to face is  
nothing else but to vse, enioy, &  
haue the fruition of all things:  
presently also to behold the pro-  
misse, and perfectly to be parta-  
ker therof. Therefore sayeth the  
holy Apostle John yet more e-  
uidently: dearly beloued, we are  
now the children of god, and yet  
it

I. Cor. 13.

I. Iohn. 3.

it dothe not appeare what we  
shall be: but we know, that when  
he shall appeare, we shall be like  
him: for we shal see him as he is.  
With the which wordes s. Iohn  
will declare three things: name-  
ly that euen now in this verpe  
present time we are Gods chil-  
dren, and therefore also heyres.  
And though this be a great fore  
deale and an excellent iewel, yet  
the great and unspeakeable glo-  
ry that in time to come shall be  
declared vnto vs, hath not yet  
appeared. For we, saith he, shall  
be like him, namely oure Lorde  
Iesu Christe: who, according to  
the saying of Paule, shall alter  
and chaunge our frail body, that  
he

he maye make it like vnto hys  
owne glorified body.

Besides this, euen as he is,  
shall we see him: namely Christ  
the Lord, not onely as man, but  
also as very God. Therefore shal  
we see god as he is: namely god  
as the onely cheefe and highest  
good, in whom we haue al good  
things. For Paule sayth: whan  
all things are subdued vnto the  
sonne, then shal the sonne also be  
subiect vnto him, who vnto him  
hath subdued all things, & God  
may be all in all.

1. Cor. 15.

And therefore sayde he also in  
the gospel: that they know thee  
to be the onely true God. Not &  
Christ is not very god, but that

John. 17.

¶ the



the myſterie and the intreating  
of the ſonne, oure mediator & re-  
conciler, ſhal after the iudgement  
be no more ſo in heauen, as it  
hath ben afore vpon earth. But  
the only God, in the holy Trini-  
ty, ſhall be of all good the full  
perfecte ſufficiencie to all faith-  
full. For all that we can wiſhe,  
thinke, and deſire, ſhall only god  
geue and be in all things.

I. Cor. 15.

De ciuitat.  
Dei lib. 22.  
cap. 30.

And that is alſo the meaning  
and vnderſtanding of Paule,  
whan he ſayth: God ſhal be all in  
all. And heereunto ſerueth nowe  
the goodly ſentence of S. Augu-  
ſtine, who ſayth thus: God ſhall  
be the end of al our longing and  
deſire: him ſhal we perpetually  
ſee,

see, him shall we loue wythoute  
 tediousnesse and greife, and hym  
 shall we praise wythout ceasing.  
 For tediousnesse and greife run-  
 neth customably with saturati-  
 on or fulnesse. As for vs, we shall  
 with the beholding of God, be  
 filled to the bodelye satisfying:  
 which filling shall be as little te-  
 dious or greuous, as we are gre-  
 ued at the waters and riuers, y  
 still run into the sea, and yet oute  
 of the ground of the earthe spring  
 forth againe.

For the same cometh to passe  
 withoute all mens tediousnesse,  
 yea rather wyth great ioye and  
 commodity, seing they water &  
 moisture all things, and make

P.ii.

them

thē frutesful. And herevnto serue now these testimonies of y<sup>e</sup> scrip-  
ture: the Prophet David sayth: in thy p<sup>r</sup>esence is the fulnesse of ioy, and at thy righthand there is pleasure for euermore: that is in the beholding of thee, is, and consisteth all ioy, and in heauen shall everlasting pleasure be.

**Psalme. 16.**

Item: in thy rightuousnesse

**Psalme. 17.** shall I behold thy face: and when I awake, I shall with thy likeness be satisfied. Unto the Lord

**Iohn. 14.**

also sayth the holy Apostle Philip: Lorde shewe vs the father, and it suffiseth vs.

Therefore the Poete Marcellus, spake very Christianly and well in these his verses.

**Hereof**

**H**ereof hath God his name truely,  
 Because the highest good is he.  
 For vvhether he is, there is present  
 Much honor and glory excellent.  
 And therefore euery pleasant thing,  
 That vvater and earth dothe heere forthe  
 And vvhat in the aire is beautifull, (bring,  
 That may delite and be frutesfull:  
 There is in all that number not one,  
 VVhich is not seene at all season,  
 VVithin the circle of heauen i'vvis:  
 VVhere the highest fathers dvvelling is.

The blessed also and elect, shal  
 in the heauenly and eternal coun-  
 try, with continuall praise inces-  
 santly, laude and magnifye the  
 name of God.

For whan s. Iohn in his reue-  
 lation thought to signifye & shew  
 this, he sayd: I hard the voice of  
 many angels, which wer about  
 the throne and about the beasts

Apo. 5. 14.

Ps. iii.

and

and the elders. And I heard many thousands, that sang a newe song, saying: worthy is y lambe, that was killed, to receiue power and richesse, wisdom and strength, honor, glory, and blessing. &c. Whosouer the same eternall life shalbe altogether free and discharged from all heauynesse, sicknesse and temptaciōs, wheras temporall ioy, rest, and welfare of men is mixt with sorrowe. As also the holye Apostle Iohn dothe witnesse: I Iohn, sayth he, sawe that holye Citie, new Hierusalem, cōming down from God out of heauen, prepared as a bride garnished for her husbāde. And I harde a great voice



boyce out of heauen, saying: behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God him selfe shall be with them, and shall be their god. And God shall wipe away all teares from theyr eyes. And there shall be no more death, nether sorow, nether crying, nether shall there be any more paine: for the olde things are gone. And he, h̄ sate vpon the seate, sayd: Beholde, I make all things newe. And he sayde vnto me: wyte, for these wordes are faithfull & true. And herevnto in manner serueth all, that followeth after in the. 21. chapter to the ende of the booke.

CHAP. 32. The soules departed, vvote not vvhat they do that are aliue, thereby any thing to be disquiered.

De cura  
pro mortu.  
is agenda.  
cap. 13.

**T**herfore did holy Augustin also teach, that the soules of those, that are departed, wotte not what they doe, which are aliue. Yet wil I resite his words. Thus sayth Augustine.

If the soules of those, that are departed, vvhere among the doings of suche as are aliue, they shoulde, vvhan vve see them in sleepe, talke vvith vs: and then, I vvill not speake of others, at the least my good and faithfull mother, that by vvater and lande folovved me so farre, to be vvith me, should novve not forsake me. For God forbid, that he shoulde haue made that blessed life more vnfriendly or more terrible.

God forbid, that vvhan my hearre dothe any thing presse and vnquiet me, she should not comfort me, her sonne, vvhome shee yet so entierly loued, that shee could neuer suffer or see me heauye. Vndoubtedly it muste needes be true that the holy Psalmist sayth: my

my father and my mother haue forsakē me, but the Lord hathe taken the cure to keepe me. If our fathers novve and mothers haue forsaken vs, hovve can they be then in oure cares and doings? And if father and mother do nothing at all in our businesse, hovv can vve then thinke, that the other dead medle ought vvith vs, or knovve vvhat vve doe or suffer. The Prophet Esay sayth: thou O God, art our father: for Abraham vvotteth not of vs, and Israel knovveth vs not. Psal 27

Seing then that such honorable Patriarks vvist not, vvhat vvas don concerning their people, vvwhich came of them selues, to vvho yet, as to Gods faithfull beleeuers, the same people vvas promised oute of their ovvne stocke: hovve can then the dead open themselves the dore, to knovve and further the doings and not doings of them that are aliue? And hovve shall vve be able to saye, that they, vvwhich are dead, vver helped and eased, afore the euill came that solovved vp on their death: vvhan they after death sele all the calamity and miserye of mannes life, that here happeneth vnto vs? Or be vve in erreure, that speake such things, and compt them to be in rest? Or doth he erre, that maketh the vnquiet vvay of the liuing so carefull, and full of combrance? I praye thee,

Esay 63.

P.v.

vvhat

4. Reg. 22.

what great benefite is it then, that our lord God promised the vertuous king Iosias: namely that he should die, because he should not see the great misery, which god threatened vnto all the land and people of Israell? The vvoordes of the Lorde vnto Iosias are these: Thus saithe the Lord God of Israell: seeing that by reason of my vvordes, vvhich thou haste heard, thy heart hath melted, and thou hast humbled thy selfe before the lord, vvhā thou hardest vvhāt I had threatened vnto this place and to the inhabiteurs thereof, namely howe they shalbe destroyed, destitute and accursed, and thou there vpon hast rent thy garment and vvept before my sight: Beholde I haue heard thee, saythe the Lorde God of hostes. The plague shall not touche thee. Beholde, I vvill gather thee vnto thy fathers, & into thy graue shalt thou be laid in peace: and thine eyes shall not see all the plagues, that I vvill bring vpon this land, and vpon those that dwell therein. Lo, this king, standing in a vve at the threatning of God, did vvepe and rent his clothes: and shorovve death, that came afore hand vvas he in safety from all misery to come. For he muste afore departe in peace, and take rest, leaste he should see that greate calamitye. Therefore the soules of those, that are departed,

eed; muste needes be in suche a place, vvhether they see not all that is done, and happeneth in the life of men.

All this haue we taken and mytten out of the. 13. Chapter of Augustines booke de cura pro mortuis agenda.

If the soules now in euerslasting saluation haue a perfecte rest, yea suche a rest as their body, which they haue put of, hath not yet receiued againe: and seeing that they are yet aliue, whō they specially loued, while they were with them in body: howe much more perfect ioy shal they then first haue and possesse, whā theyr bodies shall come againe, and whan they shal see, that all their brethren, whome they in  
thys



this life had loued so intirely a-  
foze, are together in honoz and  
glozy, whan now y time of frail-  
ty hath ceased, and whan in the  
eternall time there can now no  
cause of heauinesse and grese be  
thoughte vpon, nor founde anye  
more at all. Therefore the glozy  
and ioy, which the mercy of god  
shall after the laste iudgemente  
geue vnto menne, that are made  
whole againe of body and soule,  
shalbe wythout sorow, and in all  
poyntes perfect. And like as the  
vngodly, and vnbeleuers, shalbe  
gathered together with the de-  
uill and all his companions: so  
shall also the rightuous & electe  
haue the ioyfull fruition of the  
com-

company and felowship of their head Iesus Chyste, and of hye members, that is, of all faithfull beleuers.

CHAP. 33. The faithfull shall knowv one an other in heauen.

**T**hen also shall the blessed knowe one another again, hauing ioy together, and reioysing in the obtained health. For if there shuld be no knowledge, to what ende then should the bodies rise againe? Or what frute and profit should the resurrection haue? Or how might the sentence of Daniel the Prophet be Dan. 12. verified, whan he saith: they that haue instructed & taughte other  
vnto

unto godlinesse, shall shine and be as light, as the starres in the firmament:

When the Lord was risen again from death, and had taken vpon him his glorified body: the Apostles knew him, yea so perfectly and thorowly well knewe they him, that, as S. Iohn witnesseth, none durst say: who art thou? For they all knew, that it was the Lord. I passe ouer, that the Lorde spake in the gospel, saying: when the sonne of man shall sit vpon the seat of his maiestie, then shall ye also sit vpon 12. seats, & iudge the. 12. tribes of Israel.

For if they, that rise againe,  
shall

shall not know one another, how  
shall then the Apostles iudge &  
geue sentence vpon those, to  
whome they preached heere in  
theyr life time? Note, that the  
Apostles shall iudge in y<sup>e</sup> rourne  
and place of their lord, to whom  
only is geue all power to iudge:  
but this vnderstanding it hathe,  
that the apostles do then iudge,  
whan they are there at the Ju-  
diciall court, as witnesses of the  
rightuous iudgement of God,  
wyth the which he condemneth  
the vnbeleuers.

If or where as the vnbeleuers  
woulde not geue credence to the  
Apostles, that is to saye, theyr  
preachers, but cried oute vpon  
them

the as vpon vngodly heretikes:  
whan they nowe shall see those  
present w the iudge of all men,  
they shall immediatly be ouer-  
come by the Apostles, and haue  
witnes in themselves, that they  
shalbe and are iustly cōdemned.  
And for this matter read the .4.  
and .5. Chapter of the Booke of  
Wisdom, which serueth very  
well to this purpose. And seeing  
it is manifest, that, in the life to  
come, euē the wicked shal know  
the good, howe much more then  
shal one good person know ano-  
ther, and one faithfull another.  
In the Transfiguration of the  
Lord vpon the mount appeared  
Moses and Helias, and were  
known



known of the three disciples of  
the Lorde: yea they knewe the Math. 17.  
Lorde himselfe, though he was  
nowe transfigured.

Hereunto serueth it also, that  
Paule saith: ye are come to the Heb. 12.  
city of the liuing God, the cele-  
stial Ierusalem, and to an innu-  
merable multitude of Angels,  
and to the congregation of the  
firste borne sonnes, whiche are  
wrytten in heauen, and to the  
sprites of the perfect righte-  
ous. &c. Besides thys, we haue  
for vs the vniforme and vniuer-  
sal opinion of all faithfull, which  
also witnesseth, that in the life  
to come, the blessed shall knowe  
one another.

D

For

For whan we talke of deathe,  
and of the state and case of the  
life to come, we say: though we  
nowe must departe a sonder, yet  
shall we see one another againe  
in the eternall country.

Socrates also, the righte fa-  
mous and most excellent among  
all the wise men of the heathen,  
marked such a like thing, & sawe  
it as in a dreame, whan, as Ci-  
cero witnesseth of him, he was  
vnto deatch condemned of y<sup>e</sup> iud-  
ges or counsel, and nowe should  
drinke the popson. For he sayd:  
O howe muche better and more  
blessed is it, to goe vnto them,  
that well and vprightlye liued  
here in time, then to remaine  
here

In tuscula  
questi.

here in this life vpon earthe: O  
howe deare and worthy a thing  
is it, that I may talke wyth Or-  
pheus, Museus, Homerus, He-  
siodus, with those excellent mē:  
Clerely I woulde not onely die  
once, but manye & sondry times  
also, if it were possible, to obtain  
the same. &c. After this sort, like  
as in a dreame, did the good  
Philosopher imagine in himself  
ioyes vaine and of none effecte.  
But we promys vnto our selues  
true assured ioy, in that we hope  
and knowe, that in the eternall  
and euer during countrey, after  
the resurrection of the dead, we  
shall see Adam, our firste father: Adam.  
Noe, the dearly beloued frende Noe.

Q.ii.

of

Abraham.

Moyſes.

Samuel.

Dauid.

Ioſias.

Iohn Bap-  
tiſt.

Mary.

of God: Abraham, to whom god made ſpeciall greate promiſes: Moſes, the moſt gentle hearted man, and one, that had greateſt experience of all the myſteries of god: Samuel, the frendly and louing prophet: Dauid, the king and Prophet, who was Gods elect according to his owne wil and deſire: Ioſias the moſt godly and beſt among all the kings of Iuda: likewise Iohn y Bap- tiſte, holper then whome there was none borne of woman: and with all theſe, the holy Virgine Mary, the mother of God, and highly replenished wyth grace among all women.

Item, Peter, Iohn, Iames,  
che

chefeſt of the Apoſtles, with the Peter.  
other diſciples of Chriſt: Paul, Iohn.  
the famous teacher of the Hea- James.  
then, and all the holy congrega- Paule.  
tiō of the Patriarks, Prophets,  
Apoſtles, Martirs and faithfull  
beleuers.

As for our glorified and pure  
vnderſtanding & memory, now  
endued wyth immortallitye, the  
multitude and infinite number  
of the bleſſed, in our ſaid native  
country, ſhall nether greeue nor  
entangle the ſame.

From the beginning of the  
creation, there was in Adam a  
wonderfull and excellent effica-  
cie of vnderſtāding and remem-  
brance, forasmuche as vnto all  
things,

Q.iii.

things,



things, and to euery one in especiall, what so euer was wythin the whole compasse of the worlde created, yea in paradise also, he gaue theyr names, and knew euery one.

A muche more excellent, more pure and more cleare vnderstanding shall God geue to the raised vp and glorified bodies: so that they shall not lacke, nor be destitute of any thing at all.

And where as the blessed shall reioyce and haue ioye together one wyth another, yet shall all their delight be in the only god, who shall be all in all. Of these euerlasting & heauenly things, more & farther to wyte, I haue  
not

not at this present.

How be it there shalbe graciously geuen vs things far greater, muche more glorious, more ioyfull and more diuine, then we can comprehend, namely, saluation as it is in it selfe, in y<sup>e</sup> dape, whan we, after the ouercoming and treading downe of death, throzow our Lord Iesus Christ, shall be caried by and taken to heauen, into eternal ioy and saluation. Touching the whych, I haue hetherto wyttē, not according to the Maieity and worthinesse thereof, but after my small ability in most humble wise.

God the father of all mercye,  
throzowe hys deare sonne oure

A.iiii.

Lord .

Lord & redemer, Iesus Chrifte,  
vouchsafe graciously to take vs  
poore sinners vp to his glorie, &  
after the ioyfull resurrection of  
oure body, that we long for, to  
geue & shew vs the vnoutspeak-  
able ioy, which he hathe prepa-  
red for all faithfull beleuers: that  
we euer liuing, and hauing  
ioy in him, maye prayse  
him for euer & euer,  
that is from eter-  
nity to eternity.  
So be it.

With Christ, euen in  
death, is life.

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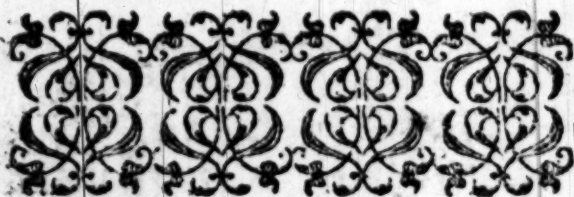
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